MODERN TIMES
AND THE
LIVING PAST
BY

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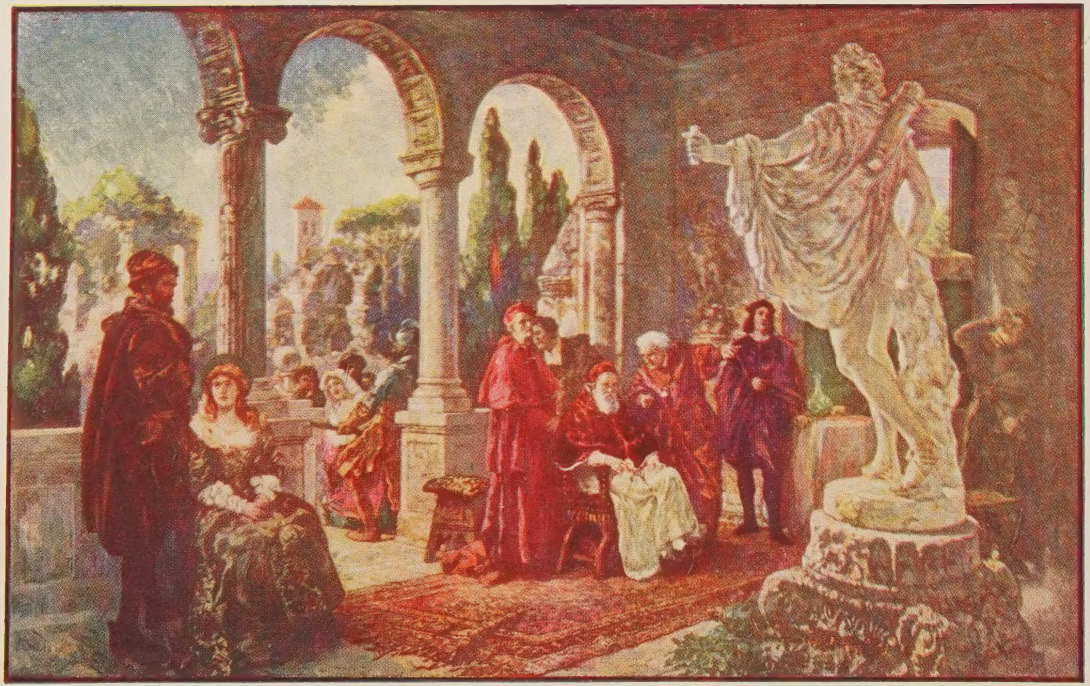

Artists of the Sixteenth Century Viewing a Famous Statue of Apollo. (Note, page 311)

MODERN TIMES
AND THE LIVING PAST

BY

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PART ONE

FROM THE EARLIEST TIMES TO THE REFORMATION

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ELSON, MODERN TIMES, PART ONE

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PREFACE

This edition of "Modern Times and the Living Past" in two parts is published for the use of those schools in which the program (or other conditions) makes more convenient the use of separate books. The page numbering and section numbering are kept the same as in the complete book, so that there will be no confusion in classes using both editions together.

To present the history of the world in so small a compass and to make the story at the same time attractive and useful to young readers is a most difficult task. Only the general sweep of the great current of events can be followed; only the salient features that contributed most to the development of the nations can be included.

The two questions that must constantly be in the mind of the writer are, first, what to choose for the text, and second, how to present it. As to the first, he must be able to appraise historic values; he must present that which will lead the reader to visualize the past so as best to grasp the problems that contributed most to the social, moral, economic, and political development of the peoples whom he is studying. Thus by acquiring a correct knowledge of his historical inheritance, the reader will understand and appreciate the principles on which are based the ideals and institutions of the civilization of the present.

As to the second, the method of presenting history, especially for young readers, these facts must be borne in mind: The great majority of high-school pupils will never become specialists in history. Intensive scientific study from the sources is therefore out of place in the secondary schools, except for an occasional

diversion. It is recommended that classes be led to dip now and then into the source fountains; but if confined to this form of study, pupils will leave school with no knowledge of the great march of human events, and with little or no interest to continue the study in the future. Moreover, they will miss the culture and the intense interest that pertains to the great human story.

In preparing this book I have given large space to the social and industrial life of the people, their achievements and their progress; at the same time I have endeavored to retain the thread of the political narrative, especially in the accounts of ancient Greece and Rome and of the great nations of modern Europe. The study of modern Europe is given in cross sections with constant reference to the relations of the various countries with one another. As the history of our own country is a study by itself, it is not included in this volume.

More space has been given to the study of England than to that of any other country, because of its greater importance to American students, and in order to obviate the necessity of making it a separate study in the crowded curriculum of the high school.

To the modern period I have given much greater space than to the ancient and medieval periods. Every intelligent citizen must have some knowledge of what we owe to the far past; but more vital is a knowledge of the great problems of our own times, and to these a fuller treatment has been given.

The wars of the world could not be omitted because of the great part they have played in human progress, but the account of them has been condensed to the smallest space.

Wherever possible I have kept the human interest in the foreground and have deemed it best to give considerable space to the leading characters in history at the expense of leaving unmentioned the names of many who usually find a place even in condensed histories.

The same is true in the narration of events. Great numbers of facts usually told in books of this character have been omitted

to gain space for a fuller treatment of the greater movements that have most affected the development of the nations.

My constant aim has been to present a book that will be easy to teach and at the same time interesting as well as useful to the youthful reader. It is hoped, furthermore, that this book may be useful to the general reader, may prove a pleasant review to those who already know the history, and may furnish to busy people, who have not the time to pursue the subject further, an intelligent elemental knowledge of the great story of the development of human civilization.

Henry W. Elson.

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MODERN TIMES AND THE LIVING PAST

CHAPTER I

PREHISTORIC MAN

I. Stages of Development

1. Historic and Prehistoric Times. — There was a time, many ages ago, when not a man in the world could read. There were no books, no writing, no alphabet. At length, after thousands of years, we know not how many thousands, men began to invent an alphabet and to make books. They then began to leave a written record of their own doings. This we call History.

The long ages preceding the time when men learned to write are called Prehistoric Times. The period since men began to write is known as Historic Times.

The various nations emerged from the prehistoric period to the historic period at different times. The people of the Nile Valley and those of the Euphrates (u-frā′tēz) Valley reached the historic period several thousand years before the time of Christ (B.C.), the Greeks about 900 B.C., the Romans 600 or 700 B.C., and the Teutonic peoples more than a thousand years later. There are many tribes on the earth who have not yet reached the historic stage. Among these are some of the American Indians, some Negroes of Africa, the "Black Fellows" of Australia, and many of the natives of the East Indies.

2. Prehistoric Man and the Animals. — Through unknown ages man has made his way on and up to his present stage of enlightenment. In many respects man is inferior to the lower animals. He has not the strength of the ox nor the eyesight of the eagle; he lacks the speed of the deer and the bloodhound's power

of scent. But he stands immeasurably above all these creatures because of his superior intelligence, his cunning, his reasoning power. Man is the only creature on the earth that uses tools or fire or wears clothing, the only creature that speaks an articulate language, the only creature that has a moral and religious instinct. All these characteristics of man developed slowly during the prehistoric ages.

3. **Epochs of Development.** — The long period of man's advance in the use of tools and weapons is divided into four ages: (1) the Rough Stone age, (2) the Polished Stone age, (3) the Bronze age, and (4) the Iron age.

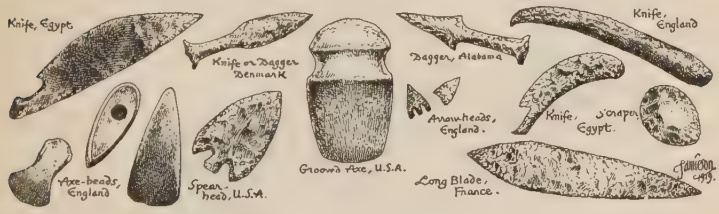
During the rough stone or paleolithic (pā-le-o-lĭth'ic, which means old stone) age man lived almost as the animals about him. His implements of war and of the chase were made of rough stone or of bones. Many thousands of such relics have been found in the past half century in France and other countries. As time passed man learned to polish the stones, to shape them into knives, arrowheads, and stone axes or "tomahawks," as the American Indians called them. This age of polished stone implements is sometimes called the neolithic (or new stone) age. Thus primeval man gradually passed from one "age" to another, but how many thousands of years he remained in each we have no means of knowing.

At length man came to learn the use of metals, when and how no one knows. He first used copper, but copper is too soft to make good tools. In some way it was discovered that by mixing copper with a little tin a metal is formed which is much better than either for the making of implements. The mixture is called bronze. For many centuries, known as the bronze age, this metal was used in ever-increasing quantities.

Finally, man discovered how to make use of iron, which is the most useful of all metals, and happily the most abundant. The use of metals has been of immense importance in the development of the human race. Without it our present civilization would be impossible.

IMPLEMENTS OF THE ROUGH STONE AGE

Fist hatchets and knives. Such implements were made by splitting and chipping stones, using another stone as a hammer for this purpose. At the right of this picture a stone knife, in the lower hand, is being shaped by chipping blows struck with the stone in the upper hand.



IMPLEMENTS OF THE POLISHED STONE AGE

These tools, after being chipped roughly into shape, were finished by grinding and polishing.

EARLY BRONZE AND IRON IMPLEMENTS

The handle of a hatchet was a forked or bent stick to which the hatchet was securely bound.

4. **Economic Progress.** — Again, with respect to man's economic progress, his methods of getting a living, we may divide his career into five stages: (1) the Hunting and Fishing stage; (2) the Pastoral or Shepherd stage; (3) the Agricultural stage; (4) the Handicraft stage; and (5) the Industrial stage.

MAN OF THE LATE NEOLITHIC AGE

Restoration made under the direction of a Belgian scientist. Notice the polished stone ax with wooden handle, the stone dagger, and the flint-headed arrows. Notice also that this man has untrimmed hair and beard, and wears a necklace of teeth — trophies of the chase.

During the hunting and fishing stage men lived chiefly on game and fish. They lived in caves or rude huts, or they wandered from place to place without a fixed home. Passing from the rough stone age to the polished stone age during this time, they invented the bow and arrow, which they found of great advantage in the chase or when striving with an enemy in battle. They had no

domestic animals except the dog, which, before being tamed, was a wild jackal or wolf. In this stage were many of the American Indians when discovered by the white men.

As time passed man discovered that it was far easier to make his living by keeping flocks and herds than by depending on his skill in capturing wild animals. Perhaps a hunter returning from the chase brought with him a young calf or kid, which became a pet for his children. As the animal grew the idea occurred to the family that it would be better to domesticate and raise animals than to depend wholly on the chase. Thus began the shepherd stage. The dog was already man's faithful companion. Next came the cow, the sheep, and the goat to furnish him with milk and flesh, and the horse to bear his burdens as a faithful servant. From this time he moved about from place to place less than before. He had a better home and moved only now and then, seeking new pastures. A typical example of man in the pastoral stage was the patriarch Abraham, founder of the Jewish nation.

Still later men became farmers and passed into the agricultural stage. From the beginning, no doubt, man had supplemented his diet of flesh with various grains, fruits, and vegetables as he found them growing wild. When he discovered that by cultivating the soil he could raise far more and far better products than nature furnished direct to hand, he made an important step toward a better and higher mode of life. When men became farmers they built fixed homes and ceased to wander about.

Year after year a man would till the same field and at length he came to look upon it as his own. His neighbors did the same and thus the private ownership of land came to be recognized. The agricultural stage is also characterized by the introduction of slavery. During the hunting and pastoral stages it was not practical to hold slaves, as a master could make use of them only by giving them arms and placing them on a level with himself; but when a man became a farmer he could make use of a captive by putting him to work. Most of the early slaves were captives taken in war. Before this stage captives were usually put to

death. Plato was not far wrong in saying that the introduction of slavery was a humane act and an advance in civilization. The ancient Greeks and Romans and the European peoples of the Middle Ages lived in the agricultural stage.

Next came the handicraft stage, during which man slowly advanced in the production of goods and implements. Manufacturing was done by hand (as the word signifies) and each family supplied nearly all of its own wants. In this stage we find the American colonists before the war of the Revolution.

Finally, we have the industrial stage. This is characterized by great inventions, by world-wide commercial activity, and by the production of goods in colossal quantities. It is the stage in which we are living.

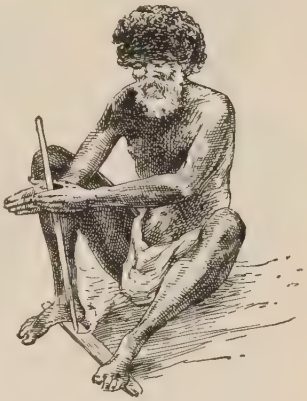
5. Political Evolution. — Man is a social being. Like the buffaloes that roam in herds, or the birds that flock together, man seeks the companionship of his fellows. It is impossible for men to live alone and independent of one another. The large group in which they live we call society.

Social life is impossible without a code of rules or laws by which the individual is restrained from doing things that would injure his fellows, and through which the social body may do for the individual what he cannot do for himself, such as constructing roads and bridges, building schoolhouses, and defending him against enemies. The regulating of the social group is called government. All our nearest interests are inseparably connected with government.

The origin of human government lies far back in the past, even beyond the dawn of history. The earliest governments were no doubt those of mere family groups, the father, sometimes the mother, being the head of the family or clan. Next followed the patriarchal form, which included also more distant kindred and servants, as in the case of Abraham. Later came the government of the tribe, a union of many clans or families, and finally the government of the state or nation, formed by the union and commingling of many tribes. The nations are usually separated

from one another by differences in language or religion, or by geographical boundaries.

6. Language and Fire. — In modern times no tribe of men, however savage and wild, has been found without language. Man is not endowed by nature with the gift of language, but with the power of speech, and he must make his own language. The making of a language is a spontaneous process covering a long period of time.[1]



Australian Fire Driller

This shows how an Australian native, or "black fellow" kindles a fire. Our remote ancestors used similar methods. Some American Boy Scouts can perform this feat.

The use of fire is no doubt of very early origin; as in the case of language, no tribe of men is without it. Perhaps the first use of fire was learned through fires caused by lightning; but at length man learned to kindle a fire by rubbing sticks together. None of the lower animals has the intelligence to use fire. It is said that when an African traveler leaves his camp fire, the monkeys will sometimes gather about it and rub their hands in glee. As the fire dies out, they look on sadly, not one of them having intelligence enough to throw on a stick of wood. The ancient Greeks had a legend that the hero Prometheus (pro-mē'-thūs) brought fire from heaven and taught man its use; and that for this he was severely punished, because the gods were jealous of the growing importance of man (sec. 56).

[1] It is well known that children will often make words with which to express themselves. From Albany, New York, an unusual example is reported. Two children but little past two years of age invented a considerable vocabulary and used it constantly in conversing with each other. Thus *gar* meant horse; *peer*, a ball; *odo*, to send for; *pama*, to go to sleep, and so on. No doubt language was made in this way in the infancy of the human race. See Wright's *Origin and Antiquity of Man*, p. 94.

At length man discovered that by the use of fire he could harden clay and make pottery, could make his food better by cooking it, and could smelt ores and make metal tools and weapons.

EUROPEAN POTTERY OF THE NEOLITHIC AND BRONZE AGES

In the British Museum. Many such dishes have been found in burial mounds where they were no doubt placed, well filled, to provide food for the dead in their journey to the next world.

It is a notable fact that the use of fire and metals, and language — all of which are indispensable to our modern civilized life — have come down to us as an inheritance from prehistoric times.

7. **History.** — The known record of the ages of the past is what we call history. It is a study of mankind in groups or nations. But history is more than a record of events; it is a study of human nature, the most interesting of all studies, and is second only to the study of the life of our times.

History is like a coral growth. Each generation builds its fabric of civilization on that which it inherits from the past, and there are few things that we enjoy in our everyday life for which we are not indebted to the past. If you sit down to write a letter, the pen and paper you use, the table, the chair on which you sit,

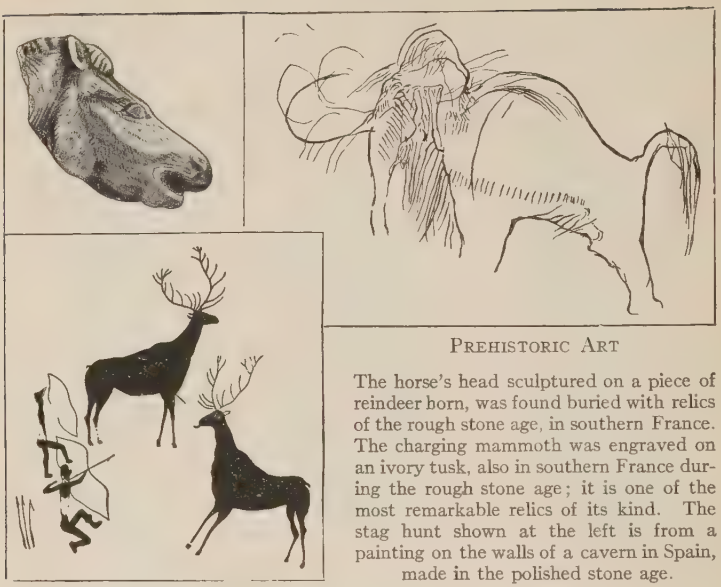
even the clothes you wear, are the products of machinery that required centuries to develop; and the alphabet you employ is the inheritance of thousands of years. Were it possible to blot out the past, man would be reduced to a state of savagery, without machinery or clothing, without language or tradition.

It is through history that we learn what we owe to the generations that have gone before, and can study the origin and growth of the institutions we enjoy. A knowledge of the past enables us the better to understand the duties of the present.

8. Sources of History. — Though the prehistoric races left no consciously-prepared history, modern scholarship has done much toward revealing the secrets of those early times. Weapons and tools have been unearthed in great numbers, and each one brings its mute message from the long past years.[1] Suppose an excavator of an ancient city finds a skeleton with a filled tooth in the jaw. He learns from this that a certain metal was in use at the time the person lived, and that some progress had been made in the practice of dentistry. Important facts can be learned from the earliest examples of sculpture and drawing. Inscriptions on monuments have been deciphered, and great numbers of tablets, unearthed from the ruins of buried cities, have been read by scholars who devote their lives to such studies. Songs, legends, and traditions are also of some value to the student of history. The evidences are put together piece by piece until a fairly accurate knowledge is gained of the habits, doings, and mode of life of the ancient peoples.

The American Indians wrote no books, but we learn something of how they lived and what they did before the coming of the white man by studying the mounds they built and the flint arrowheads and stone axes or tomahawks which they made, also from the rude carvings of their artists.

[1] More than a thousand swords, lances, and daggers were found in Schleswig in a single pit. Near Hallstatt, Austria, 980 tombs were opened, revealing great numbers of bronze and iron implements; but as there were no Roman coins, it is inferred that the tombs were made before the invasion of that country by the Romans. See Seignobos, *History of Ancient Civilization*, pp. 8, 9.



PREHISTORIC ART

The horse's head sculptured on a piece of reindeer horn, was found buried with relics of the rough stone age, in southern France. The charging mammoth was engraved on an ivory tusk, also in southern France during the rough stone age; it is one of the most remarkable relics of its kind. The stag hunt shown at the left is from a painting on the walls of a cavern in Spain, made in the polished stone age.

However much we may learn from prehistoric implements and art, written records constitute the chief source of history. These may be consciously-written historic accounts, as those of Herod'otus, Jose'phus, or Tacitus (tăs'i-tus); or they may be sacred books which give history incidentally, as the Aves'ta of the Persians, or the Old Testament of the Jews; or they may be records of kings as found on tablets and monuments.

By far the greater part of our knowledge of the historic period is drawn from the written records; hence most of the matter in this book will be taken from these sources.

9. **Invention of Writing.** — Man never took a greater step in the direction of civilization and culture than when he invented the means of writing. In the childhood of the race the form of writing invented is what we call picture writing, in which the drawings represent things or ideas. Among the Indian tribes we find many specimens of picture writing.

A great advance was made when word writing was invented. By this method each word is represented by a character. But such writing is very difficult, as one is obliged to learn several thousand characters. The Chinese never advanced beyond this stage, and to this day the civilization of the Chinese is greatly retarded by their antiquated form of writing.

Word writing was followed by syllable writing, in which each symbol represents a syllable. This method reduced the number of characters to a few hundred and greatly simplified the art of writing.

Finally, the phonetic or sound method of writing came into use. In this each character represents one or more sounds, and the characters collectively are known as the alphabet.

10. **Ancient, Medieval, and Modern History.** — Historic times are often divided into three periods, Ancient, Medieval, and Modern. The ancient period merges into the medieval, and the medieval into the modern, by slow and imperceptible stages; it is therefore not surprising that writers vary in choosing definite dates as dividing points.

The ancient period comprises all historic times before the birth of Christ (about 5000 years) and about five or eight centuries after Christ.

The medieval period, called also the Middle Ages, comprises the following nine or ten centuries. Modern history covers the period from the end of the Middle Ages to the present time.[1]

It will be observed that the modern period is much shorter than either of the others, and that the medieval period is less than one fifth as long as the ancient period.

[1] Most of the older historians took the date 476 A.D., the fall of the Western Roman Empire, as ending the ancient period and beginning the Middle Ages, but other dates are often given; recent writers usually extend the ancient period to the time of Charlemagne, 800 A.D. The point dividing medieval from modern times is variously given as 1453, the fall of Constantinople; 1492, the discovery of America; 1517, the beginning of the Protestant Reformation; 1648, the treaty of Westphalia; or even 1789, the beginning of the French Revolution. It is of slight importance which of these one adopts. Perhaps in the remote future our own times will be considered medieval or even ancient.

II. Races and Languages

11. Races of Men. — The beginning of history finds the inhabitants of the earth divided into many types or races, distinguished from one another by language, color, physical features, and the like. These types of people are usually grouped into four

The Four Races of Man

Beginning at the right, the men in the picture are arranged in the same order as the races mentioned in the text, namely, Caucasian, Negro, Mongolian, and American Indian.

great races, of which all minor divisions are but variations. They are (1) the Caucasian or white race, (2) the Ethio'pian, Negro, or black race, (3) the Mongolian or yellow race, and (4) the American or red race.

The Caucasian race[1] comprises most of the peoples of Europe and their descendants in America and elsewhere, also the peoples of northern Africa and of western Asia. In ancient times the peoples of India, Babylonia, Arabia, Palestine, Egypt, and of Greece, Italy, and the rest of Europe, belonged to this race. Their modern descendants comprise the great nations of Italy, France, Russia, Germany, and England, the white people of the

[1] From Cau'casus, a region between the Caspian and Black seas in which the white race was formerly supposed to have had its origin.

United States, and many smaller nations. Not only are almost all the civilized nations of to-day of the white race, but throughout all the historic ages this race has taken the lead and has been foremost in the world's progress.

The Ethiopian [1] or Negro race inhabits central Africa and other warm lands, where many have adopted the civilization of white men.

The Mongolian [2] or yellow race includes the Chinese, Japanese, and other peoples of northern and eastern Asia and adjacent islands. A small part of this race is sometimes called the Malay or brown race. We find also a few yellow peoples in Europe, as the Turks and Hungarians. The yellow race boasts of a very ancient civilization; but after it reached a stage that we should pronounce half-civilized, two thousand or more years ago, its growth was checked and thereafter it made little progress until very recent times.

The American race, or Indians, were unknown to the rest of the world until 1492. When discovered by the Europeans, the great majority of the Indian tribes lived in the polished stone age and in the hunting and fishing stage.

12. Languages. — If a number of children were to associate with one another, none having been taught to speak, they would soon make a language of their own (sec. 6, note). If a number of people, each knowing a language unknown to the others, were thrown together, they would no doubt soon form a common speech composed of words taken from the languages they already knew. If then in later ages it were desired to discover from what nations this group of people had come, a great deal could be learned by studying their language.

In like manner we learn much of the origin and relationship of the nations with one another by studying their languages. Here

[1] Ethiopia is the old name of a region south of Egypt, the home of the Negroes first known to the civilized white men.

[2] From Mongolia, a large province of central Asia, whence came many invasions and migrations of yellow peoples.

is an example: The ancient Greeks believed that they had sprung from the soil of Greece; but the resemblance of their language to the old Sanskrit language of India and to other languages of western Asia and Europe, points strongly to the supposition that the Greeks and other peoples in prehistoric times migrated from some region where their ancestors had lived together. As there was no written record of this long journey, it was entirely forgotten by later generations.

The people of the world speak many languages, only a few of which need be mentioned here. The white or Caucasian race is usually divided into three great branches or linguistic families, as follows:

1. The Hamites (hăm'īts), which may be ranked as the smallest and least important of these great families. The only great ancient Hamit'ic nation was Egypt.

2. The Semites (sĕm'īts). The Babylonians, Arabians, Hebrews, and Phœnicians (fe-nĭsh'anz) were known as the Semit'ic peoples. Their languages greatly resemble one another and are called the Semit'ic languages.

3. The Indo-Europeans (also called Aryans). The Sanskrit of India is the oldest known Indo-European language. It is very much like the old language that was in a sense the parent of the Sanskrit, Greek, and Latin languages and other ancient Indo-European tongues, and through them of nearly all the modern languages of Europe. To the Indo-European group belong the Caucasian peoples of India and Persia, and nearly all the Caucasian peoples of modern Europe, America, Australia, etc. The Indo-European languages bear a close resemblance to one another; many words are the same in several of them.

13. Scope of This Book. — We are now ready to begin the story of the nations. Almost the entire book will be devoted to the doings of the Caucasian race. Again, at least nine tenths of the book must be given to an account of the Indo-European branch of that race, as the Indo-Europeans have dominated the world for the past 2500 years.

The Greeks and the Romans (or Latins) are known as the Classic peoples. They gained the world's leadership six or seven hundred years before Christ and held it for a thousand years. Then they declined and gave way before another great branch of the Indo-European family,—the Teuton'ic.[1] The Teutonic peoples became dominant about 1500 years ago and have ever since held the largest place in history,—although the Latin, Slavic, Japanese, and other nations also have made great contributions to the world's progress. Most of the latter half of this book therefore must be devoted to the peoples of the Teutonic race, including the English, Dutch, Germans, Scandinavians, and other peoples, and part of the French and Italians.

III. A View of Prehistoric Europe

14. Europe of Long Ago. — When Europe first became the home of men we do not know. We know that when history began to dawn upon that continent, it was aswarm with primitive peoples from the dark pine forests of Scandinavia to the shores of the Mediterranean; and geologists tell us that they had already occupied the land for unnumbered thousands of years. Human skeletons have been discovered so far beneath the earth's surface as to indicate a very remote age, an age when vast glaciers or masses of ice moved down from the north over a large part of Europe, carrying with them immense quantities of rock and soil which they left behind when they melted away.

Let us take a glance at prehistoric Europe, not the Europe of the glacial period but of a time some thousands of years later when the surface had become similar to what it is now and man had made some progress toward civilization. We find the people living in huts made by bending saplings together at the top and inclosing the spaces between them with bark and leaves. Or

[1] The Teutonic or Nordic race comprised the peoples of Scandinavia, Germany, and other parts of northern Europe. They were characterized by tall stature, long head, blue eyes, and light hair and complexion. The purest Teutonic type of to-day is the Scandinavian.

they may live in tents made of skins of animals and supported by poles. They have already learned the use of fire and they know how to make crude implements — hatchets, knives, hammers, and arrowheads — of stone. They have trained the wild jackal, which has become the faithful dog.

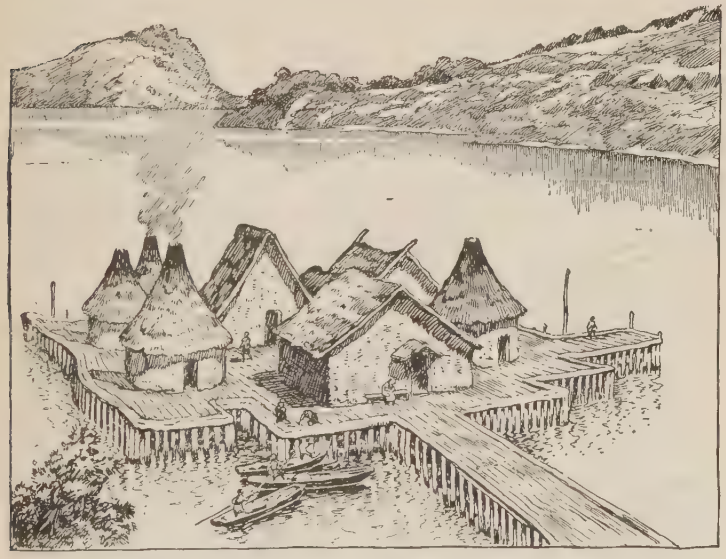
The Europeans of this period have no knowledge of the far more remote times (ancient times to them) when their ancestors lived in caves; when the mammoth (picture in sec. 8) — a species of elephant covered with shaggy brown hair and armed with tusks ten feet long — stalked with ponderous tread through the forest, feeding upon the branches of the trees. These great pachyderms had become extinct. The thick-skinned rhinoceros that inhabited the jungles and the huge hippopotamus that wallowed in the rivers, both natives of Europe, had been driven to the tropical south by the glaciers.

But we see that many wild creatures still share the forest home with the prehistoric Europeans. Great herds of wild horses roam over the hills and plains, and the wolves howl at night around the lonely huts in the wilderness.

We see a man at his tent door skinning a deer that he has shot with his bow and arrow. He uses a knife, or a fist hatchet, made of hard stone. His wife sits on the ground near the tent weaving a basket of grass fiber. Both are clothed in skins sewed together with thongs of animal tendons by use of a bone needle. The children, perhaps not clothed at all, are playing about, or searching the forest for nuts or berries, or trying to capture small animals for food. The life of the family is one long struggle for food and for protection from the wild beasts.

15. **The Lake Dwellers.** — In some parts of the country, especially in what is now Switzerland, the people found an effective protection by building huts over the water. These people are known as the "lake dwellers." The hut was built on a platform supported by piles driven into the soft bottom of the lake. The piles were made of logs, the trunks of small trees, cut down with stone or bronze axes. Villages of these huts were built over

many lakes and were connected with the shore by movable bridges. No doubt these lake huts furnished excellent protection to the inhabitants from their enemies, man and beast, and moreover fishing at home was made an easy and comfortable occupation. Fish were taken by means of nets, or with bone fish-hooks let down through a hole in the floor. Many tools and implements



A Small Village of Lake Dwellers — Restoration

The causeway in the foreground, broken by movable bridges, connected the village with the land. This restoration represents a home of the later lake dwellers.

were dropped into the lake, often by accident, and thousands of them have been discovered in our own times. From these it is found that the early lake dwellers belonged to the polished stone age and to the hunting and fishing stage. The later lake dwellers had merged into the bronze age.

16. **Europe at a Later Age.** — Let us now take a nearer view of Europe, a few centuries before the beginning of the Christian

era. We find that along the southern shores, in Greece and Italy, notable advances in civilization have been made, as described in later chapters of this book. Over all the rest of Europe barbarism still prevails. But the Europeans have made great progress since we saw them dwelling on the lakes or skinning deer at their tent doors.

Since then they have been passing from the bronze to the iron age and from the hunting to the pastoral stage, and they have made a beginning in agriculture. They have tamed other animals besides the dog. The wild horse has become man's faithful servant. Herds and flocks of cattle, pigs, sheep, and goats dot the stretches of common pasture lands. To the food of the earlier times (meat, fish, nuts, and berries) are added milk, butter, and such cereals as wheat, barley, and rye. These barbarian Europeans have learned to make pottery of various kinds, and some of their tools are made of iron; but iron is not yet plentiful.

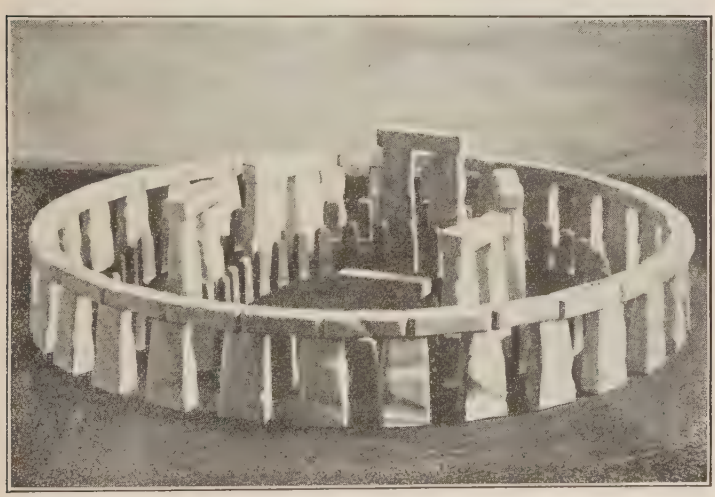
Long ago their ancestors had learned, perhaps by mere accident, that certain kinds of clay are hardened by burning, and thus the way was opened for making all sorts of vessels for use and ornament. One of the most important steps in the advance of any primitive people comes with the making of pottery.

When the Europeans learned to smelt iron we know not, but at the period we are studying they made many utensils and weapons of iron. They had also learned to tan hides and to weave cloth from various fibers. No longer were they dependent wholly on animal skins for clothing. The women especially dressed for the most part with cloth, which they dyed red or purple. The tribal form of government prevailed and the tribes often fought with one another.

But with all this advance over the preceding centuries, the Europeans were still barbarians. They had no schools, no books, no writing of any kind. They worshiped objects in nature and imaginary spirits, and believed in a future life, but they had no churches and in many parts no regular priests or religious teachers.

Now and then the Europeans of this period, especially those

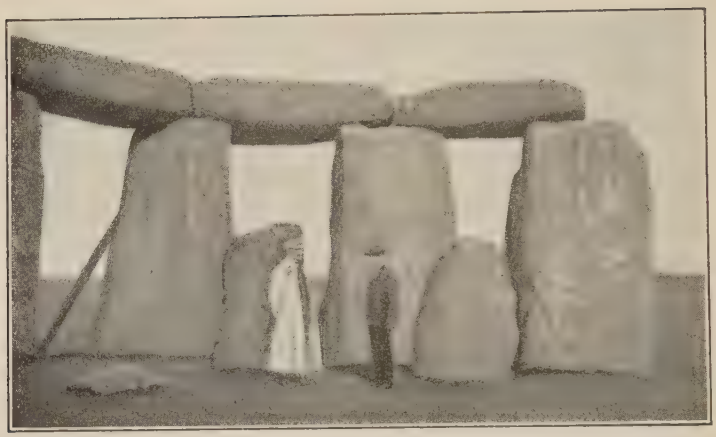
near the coast, met traders from eastern lands. With them they exchanged furs and other products of the forest for glass beads, ornamental pottery, and for utensils and weapons better than they were able to make at home. Who these traders were and from what strange lands they had come the Europeans did not know; but we can imagine that they were filled with wonder at their strange visitors. The fact is, the East, or Orient, was thousands of years in advance of Europe in civilization, and as the peoples of the Orient furnish the background of the civilization of Europe we must give them our attention in the next two chapters.



STONEHENGE — RESTORATION

SIDE TALK

Stonehenge. — One of the most interesting prehistoric relics in the world is found in a broad plain near Salisbury (sôlz′bĕr-ĭ), in southern England, and is called Stonehenge (stōn′hĕnj), which means hanging stones. It originally consisted of a large circle of huge upright stone posts about twelve feet high, inclosing a row of ten still larger posts, arranged in the form of a horseshoe opening to the east; together with many smaller stones. The outer stone posts were capped with large horizontal stones about ten feet



STONEHENGE — PART OF THE OUTER CIRCLE

The complete outer circle is about 100 feet across, and contained originally thirty upright stones, of which half were still in place in 1920. In that year the stones that had fallen were reërected; but some had been taken away in past ages for use in other structures.

long, firmly mortised into place; the posts in the horseshoe were likewise capped, in pairs. One of the upright stones of the horseshoe is twenty-two feet high and others are sixteen feet high. In the midst of the inclosure lies a great stone of blue marble fifteen feet in length, called the Altar Stone.

Stonehenge is a remarkable monument of a long past age. Many have been the speculations as to its construction and the purpose and the time in which it was built. It is very probable that it was a temple of worship. Some have attributed it to the Druids, others to the Danes, and still others to the Romans when they occupied Britain. The latest researches, however, indicate that Stonehenge was erected by an ancient British people about 2000 B.C. Over three hundred burial mounds have been found within three miles of the place and many contained bronze implements. It is therefore believed that Stonehenge dates from the bronze age.

Salisbury plain, during the World War, was the site of one of the great British training camps, where many American boys, as well as British and colonial troops, were stationed for a time.

Questions and Topics. — I. Define historic and prehistoric times. Name some peoples who have not reached the historic period. In what way is man superior to the animals? What is meant by the polished stone

age and why is it so called? the iron age? Why was man a hunter before he was a shepherd? and why a shepherd before he was a farmer? How do you account for the two great changes that came during the agricultural stage?

What is human government? Why is it necessary? Describe the imaginary condition of a people without language; without fire.

What is history? Name the records by which we learn something about prehistoric man. Describe picture writing. Why did it precede word writing? What is phonetic writing? How are ancient, medieval, and modern times usually divided?

II. On what basis do we divide the peoples of the world into races? What races are most progressive? Into what three great branches is the white race divided? Why is it so divided? What peoples have held the world's leadership during the past 2500 years?

III. What can you tell of the glaciers of prehistoric Europe? Describe the lake dwellers. What is meant by the bronze age? What foods were added to man's diet when he became a shepherd? a farmer? Why is the making of pottery an important step in human progress? Write a brief description of what our American civilization would be without the use of iron.

For Further Reading. — NOTE. The lists of books of reference given at the ends of the chapters are by no means complete. Those only are given which are most likely to be found in a good school library, or that are not difficult to procure. Usually the title of the book and the name of its author only will be given; the reader will find the topic required by means of the index or table of contents. Few books will be mentioned that are not printed in English, or are too advanced for young readers.

For the story of prehistoric man the following books are recommended: Clodd, *Story of Primitive Man*, also *Childhood of the World* by the same author. Taylor, *Origin of the Aryans*. Brinton, *Races and Peoples*. Elliot, *The Romance of Early British Life;* this book treats prehistoric Britain only, but is equally true of early times in other countries. It is written almost in story form and furnishes delightful reading.

The River Nile, near the Delta

THE ORIENTAL PEOPLES

CHAPTER II

ANCIENT EGYPT

I. The Land and the People

17. A Wonderful River. — There is no more famous and wonderful river of the world than the Nile. On this river have depended the life and subsistence of millions of people for thousands of years. The Greek historian Herodotus declared that Egypt was the gift of the Nile, and it is literally true.

Rising far to the southward in the heart of Africa, this great river waters and enriches a narrow valley, brings life and comfort to the people that dwell along its banks, and makes a garden of what would otherwise be a sterile and barren land. The lower Nile Valley, excepting the delta, is but eight or ten miles wide and is hemmed in on either side by lines of barren hills. Ancient Egypt comprised the delta and this narrow valley extending up (southward) to the "First Cataract," a distance of 600 miles. Swollen by the rains and the melting snows of the Abyssinian mountains, the Nile overflows the entire valley every summer, reaching its height in September. A few months later the waters have returned to the channel, leaving a sediment of alluvial soil which makes the valley one of the most fertile spots in the world. A song of the Egyptians to the Nile ran as follows:

"Greeting to thee, O Nile, who hast revealed thyself throughout the land, who comest in peace to give life to Egypt. Does it rise? The land is filled with joy, every heart exults, every being receives its food, every mouth is full. . . . It creates all good things, it makes the grass to spring up for the beasts."

18. Egyptian Homes of Long Ago. — Nearly 5000 years before Christ the dawn of history began to break on the land of the Nile. The Egyptians were a Hamitic people. How many centuries they occupied the land before the record of their history begins, we do not know. Let us take a view of Egyptian life in the early historic period.

We see villages of mud huts built on low hills that rise like little islands above the flooded valley. These little hills are not natural, nor were they designedly made by the people. They came about in the following way:

Egypt is known as a rainless land; but now and then, perhaps two or three times in a century, the heavens open and the rain pours in torrential volume for many hours. The earthen huts are washed down and nothing is left but mounds of mud. The people are not in the least dismayed by the catastrophe. The whole population, men, women, and children, set to work to rebuild their houses. They make new huts of mud or of mud bricks brought from some field near at hand. In a few weeks they are quite as well housed as before the flood; but they do not excavate and lay a foundation as we do in building a house. They build on the remains of the old house, and the new one stands on a higher level. Thus the new village is slightly raised above the level of the old one, and in the course of centuries a hill is formed.

The furniture of the poor Egyptians of long ago is very scanty. A peep within reveals a few low stools, a wooden chest for linen, a few flat stones for grinding grain, and a rush mat or two lying on the ground floor. These mats are the beds; they have upturned edges provided with prickles to keep the scorpions from the sleepers at night. Against the wall stands a small image of a god, which the family worships and which is supposed to drive away evil spirits. In a corner is an earthen bin containing grain, oil, and other provisions. The fireplace is against the back wall and above it the smoke escapes through a hole in the roof.

25
30
33
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35
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25
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MINOR
ASIA
Tigris R.
Carchemish
CRETE
RHODES
CYPRUS
MEDITERRANEAN SEA
Euphrates R.
Kadesh
Damascus
PHOENICIA
CANAANITES
ARAMAEANS
Sidon
Tripolis
Berytus
Jerusalem
Gaza
Dead Sea
Rosetta
Saïs
Tanis
LIBYA
Gizeh
Memphis
Ammon
L. Moeris
SINAI
EGYPT
Nile R.
ARABIA
Karnak
Thebes
First Cataract
RED SEA
Second Cataract
ETHIOPIA
(CUSH)
Third Cataract
Fourth Cataract
Fifth Cataract
PUNT
ABYSSINIA
ANCIENT EGYPT
Scale of Miles
0 50 100 150 200
Ancient Egypt
Egyptian Empire about 1450 B.C.
Longitude 30 East from 35 Greenwich

19. Life of the People. — Let us watch the ancient Egyptian peasant at his work. In early morning, at sunrise, barefooted and bareheaded, he leaves his mud hut and hurries to his field of toil. His only clothing is a pair of cotton trousers which scarcely fall below the thigh. He takes with him his midday meal — two small cakes baked in the ashes, perhaps a little oil in which to dip them, a morsel of dried fish, and one or two onions. His wife spends the day grinding grain between two stones, or in spinning and weaving by hand, and baking bread, with perhaps an hour or two in the market place.

ANCIENT EGYPTIAN PLOWING

The plow is of wood, drawn by two cows. Notice how the two are shown, — a convention of Egyptian art.

The man who thus goes forth to toil is not free to choose his own hours or to work in his own way. Whether he works in the field as a tiller of the soil, or in the brickyard, or in the artisan's shop making pottery or ornaments, or whether he herds cattle on the plains, he toils under the lash of a taskmaster. He is sometimes beaten whether he deserves to be or not. An Egyptian proverb runs, "Man has a back and obeys only when it is beaten." Even the magistrate who orders the beating does not escape a similar punishment by his superiors. A great part of the earnings of the laborer must go for taxes. A large part of the flax and grain the peasant farmer raises is seized by the government agents, and one who fails to pay is treated with the utmost cruelty. But with all their hardships the Egyptians were a gay and light-hearted people. The common people had an opportunity to give the rudiments of an education to their children, and it was possible for the son of a peasant to advance to the upper classes through education and ability.

The greatest hardship that the Egyptian peasant had to bear was found in the forced service of the young men in the army.

As a people the Egyptians were patient and long-suffering; they often preferred to bow their necks to the yoke of a foreign master rather than fight for their liberty. But their kings did not view the matter in that light. If we watch a village when the king's

Egyptian Soldiers

Egyptian War Chariot

These ancient Egyptian pictures show clearly the weapons used. On the right side of the chariot are a bow case and a quiver. Notice that there are two horses, one on each side of the chariot pole; compare with the picture on page 25.

recruiting agents are coming, we see that many of the men flee to the hills and remain away till the danger is past. The mayor of the village prevents this flight so far as he is able, for he knows that he will suffer by the bastinado if found negligent. The men seized for the army are seldom restored to their families;

many lives are sacrificed on the plains of Syria or Ethiopia. When they are led away their wives and mothers weep and wail and mourn them as dead. The soldier goes into battle with a wooden shield held in his left hand, while in his right hand he wields an ax or a javelin (jăv'lin; that is, a light spear to be thrown). After the middle period of Egyptian history, when the horse and chariot were introduced, these were often used in battle. The chariot, made of wood and leather, bore but one or two warriors.

20. Commerce and the Market Place. — The Nile was the great artery of Egyptian trade. Up and down the mighty river the people rowed or sailed their little boats, carrying their products from one section to another.[1] In foreign trade they were less active, but their imports from abroad were considerable. Cedars of Leb'anon they obtained from the coast of Phœnicia (fe-nĭsh'i-a) as early as 3000 B.C.; ostrich feathers, ivory, ebony, and spices came from the heart of Africa by means of caravans of donkeys; embroideries from Bab'ylon, silver and gold from Ethiopia, and many other things from various parts of the world, were imported in exchange for the products of Egypt.

Let us take a stroll through an Egyptian market place of about 1400 B.C.[2] It is in the city of Thebes (thēbz). As we pass from the squalid suburbs to the central part of the city we find that the houses indicate wealth and comfort. The streets are so narrow that the sky seems but a blue line between the tops of the buildings. Here and there the houses project so far over the street from both sides that we walk through a sort of tunnel.

Suddenly we come to a small open square, a very noisy place. It is full of people who are talking loudly and who seem to be very busy. Crowds are going away, but other crowds are coming in, and the square is full all day long.

[1] In the photograph reproduced on page 22 the boats indicate the importance of the Nile as a waterway in modern times. The sails are rigged in much the same way as those of the ancient Egyptian boats three or four thousand years ago.

[2] This is adapted from *Life in Ancient Egypt and Assyria*, ch. 11, by Maspero, one of the most learned of the French Egyptologists, who spent many years in Egypt studying the inscriptions.

All sorts of commodities are on sale. In the center of the square are groups of goats, sheep, oxen, geese. In front of the rows of houses that inclose the square, we see hundreds of fishermen and peasants squatting on the ground, each displaying, in a wicker basket or on a low table, something to sell. The customers walk along leisurely. Each carries something to barter for something else, and very little money changes hands. A seller asks

Egyptian Market Scenes

From an Egyptian tomb. Selling and cleaning fish; bartering a necklace for pots of perfume. In the upper and central parts of each scene are examples of Egyptian writing in hieroglyphics.

much more for an article than he expects to get. You hear an altercation that sounds like an angry quarrel. It is merely two persons trying to make a bargain, and the same thing is going on all over the square. A woman with fish and onions in her basket trades with a man for copper rings or a pair of sandals or a necklace of glass beads. One is trading for beautiful gold or stone vases. The bargains are often complicated. One inscription shows that a man traded an ox for a mat, five measures of honey, eleven measures of oil, and seven other articles.

II. Government and Religion

21. Egyptian History; the Rosetta Stone. — Our chief sources of Egyptian history are the work of Herodotus, who visited the country about 460 B.C. and wrote an account of what he saw and heard; also, manuscripts discovered in the past century, and many inscriptions on tombs and monuments.

The greatest event in the modern study of ancient Egypt was the deciphering of the Rosetta (ro-zĕt′a) stone. This large stone was found at Rosetta in the Nile delta in 1799; it is now in the British Museum. On it a decree was written in three kinds of characters, one of which was Greek, while the others were late Egyptian and early Egyptian, which no living person could read. On the supposition that the Greek and Egyptian inscriptions meant the same thing, the French scholar Champollion (shän-pôl-yôn′),[1] who easily read the Greek, set to work to decipher the Egyptian. After long and patient study he learned how to read the early Egyptian writing in hieroglyphics (hī-ĕr-o-glĭf′iks; sec. 26), and since then great numbers of the ancient Egyptian inscriptions and manuscripts have been read.

Our knowledge of Egyptian history is subject to change with later discoveries. It is known, however, that for a very long period Egypt was a kingdom and later on an empire. A kingdom is a monarchy, the people of which usually comprise but one nationality; an empire is usually a monarchy having subject peoples of different nationalities. In Egypt the ruler was called Pharaoh (fā′rō), which means king or emperor.

One of the great pharaohs of the early period was Khufu, called Cheops (kē′ŏps) by the Greeks. He was the builder of the largest pyramid (sec. 24). Centuries later a strange people called the Hyk′sos came from Asia and conquered the Egyptians. It is supposed by some that it was by one of their kings that Joseph was made prime minister and that Jacob and his family were invited to make their home in Egypt. The Hyksos kings introduced the use of the horse and the war chariot. After a century or more of rule the Hyksos were expelled.

In the period 1500 to 1300 B.C. the pharaohs extended their power over Ethiopia, Syria, and even as far as the valley of the Euphrates River. Thus Egypt expanded from a kingdom into a great empire. After a long war with the powerful Hittites (hĭt′īts) of Asia Minor, the pharaoh Ramses (răm′sēz) II made

[1] For key to diacritical marks, see first page of index.

a treaty with them, which has been discovered. It is the oldest known treaty in the world.

From about the thirteenth century B.C. Egyptian civilization slowly declined. Again and again the land was conquered and the people had to bow to Assyrian, Persian, and Greek kings ; and later to Roman and Moslem rulers. From about 340 B.C. to the present day the people of the valley of the Nile have never known an hour of complete independence. In 1922, however, Egypt became self-governing, and almost independent (sec. 610).

PHARAOH — RAMSES II

Black granite head now at Turin. The shepherd's crook and the asp or cobra on the headdress are emblems of authority.

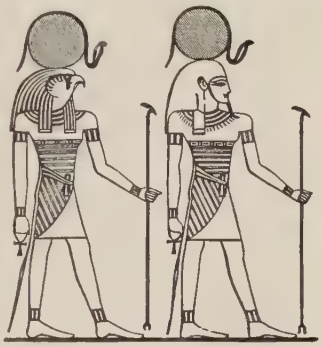
22. Pharaoh and the Government. — The pharaoh or king of ancient Egypt stood alone as the head of the government and of society. He was absolute monarch, and the people regarded him as akin to the gods. Only on state occasions did he appear in the presence of his people. Over all classes he had the power of life and death, and all the wealth of the nation belonged to him. The provinces into which the country was divided were governed by agents who were responsible to the king.

Next to the pharaoh stood the two privileged classes, the priesthood and the military class. Below these were the great masses of the people — herdsmen, artisans, and farmers. All the land of Egypt was the property of the pharaoh and by him it was parceled out to great landlords who employed taskmasters to force the peasants to toil and pay heavy taxes. The crafty priests made the peasants believe that large tracts of the land belonged to the gods and in this way secured a more willing service by making the daily toil a service of religion.

23. Religion. — "The Egyptians are the most religious of all people," said Herodotus. The civilization of Egypt was built almost wholly on religion. The art and architecture of the whole

country were little else than varied forms of religious expression. The different districts worshiped their own local gods, but there were also many gods worshiped throughout the country.

The chief deity of the Egyptians was the sun-god Ra. It is easy to understand why a primitive people would worship the sun, as it is not only the most glorious object ever beheld by human eyes, but is also the giver of heat and light and life itself. A Theban hymn to the rising sun ran thus: "Homage to thee, thou master of the two horizons.... Thou treadest the heavens on high. Thine enemies are laid low. The heavens are glad, the earth is joyful."



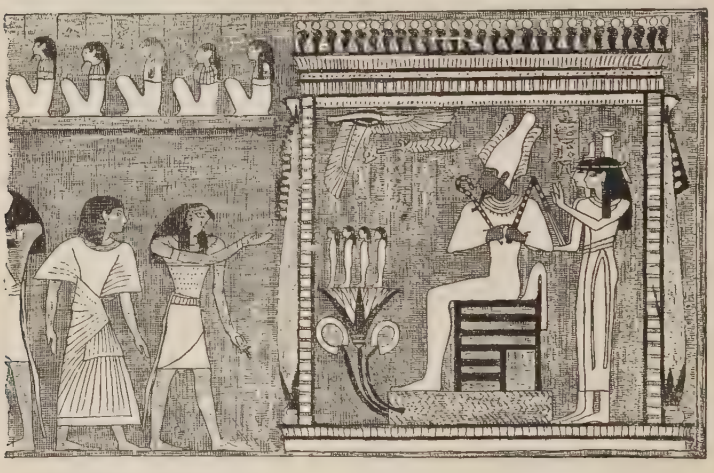
TWO PICTURES OF RA

Each is surmounted by the disk of the sun, encircled with the asp, symbolizing the power of life and death.

The Egyptians fancied spirits, good and evil, dwelling in rocks and trees, men and animals. The ibis, the cat, the hawk, the crocodile, and other animals were held sacred in various places. The black bull Apis (ā'pĭs) was venerated as the incarnation of Ptah, the local god of Memphis, and after its death was embalmed and kept in a vault, while a newborn calf was chosen to be the new Apis.

No ancient people believed more firmly in a future life than did the Egyptians. In their belief that the soul might wish to reënter the body, they embalmed the bodies of the dead to preserve them from decay. Great numbers of these embalmed bodies, called mummies, are still in existence and may be seen in various museums. An Egyptian would live almost in poverty, denying himself the necessaries of life, in order to build an enduring stone sepulcher for a tomb. In the tomb, with the coffin, were placed furniture, food, and many other things for the use of the soul or "double"; also the Book of the Dead, written on a roll of paper to explain what the soul should say when it came into the presence

of Osi'ris, the god of the underworld. To be admitted to the abode of happiness the soul had to declare that it had never defrauded nor committed murder, had never blasphemed the gods nor profaned their temples, had never been an idler nor oppressed the widow. Thus in spite of its primitive forms of worship, the Egyptian religion enjoined a high moral standard.



A Soul Brought to Osiris for Judgment

From a painting in a Book of the Dead. The god Osiris holds the crook and the whip, emblems of authority. Behind him stand two goddesses, wife and sister of Osiris.

III. Civilization and Progress

24. Architecture and Art. — Every important building in early Egypt was a temple or a tomb.[1] A temple was considered the dwelling place of a god. It was usually surrounded by a

[1] While the temples were supposed to be dwelling places of the gods, the great structures such as that at Kar'nak, served also as residences of the priests. Here in addition to the ordinary forms of worship, were held ceremonials in which the king sacrificed to the gods for the people, or was himself worshiped by the people as representative of the gods on earth. The sculptured columns shown in the picture on the opposite page were covered with hieroglyphics and paintings in brilliant color.

Aisle of the Great Hall of Karnak

THE SPHINX AND THE GREAT PYRAMID OF CHEOPS

court and beautiful gardens. The entrance was a magnificent gateway, on either side of which stood a colossal obelisk of solid rock, or a great stone giant in a sitting posture.

The pyramids are the most stupendous structures ever erected by human hands. They are tombs of the pharaohs, in a great royal cemetery at Gizeh (gē′zĕ), a few miles from the city of Memphis. In other tombs of masonry, clustered about the pyramids, were buried many relatives of the pharaohs.

The great pyramids are built of huge blocks of limestone. The largest was originally 480 feet in height. It covers 13 acres and is composed of 2,300,000 blocks of stone averaging in weight about two and a half tons each. Its construction required the labor of 100,000 men for twenty years. It was built by Cheops (Khufu) nearly five thousand years ago.

In earlier times the Egyptians had usually built their tombs and monuments of sun-dried bricks; but by the time of the age of the pyramids they had learned to make implements of copper with which they could cut stone. From this time forth their buildings and monuments were of an enduring nature, and many of them remain to this day.[1]

In the early period the capital of Egypt was Memphis, but during the empire most of the pharaohs lived at Thebes. In time, therefore, Thebes grew into one of the most wonderful of ancient cities. Here were erected vast structures — towering obelisks, colossal statues, great palaces, and above all the Temple of Ammon, one of the most magnificent temples of the ancient world. This great structure, called also the Hall of Karnak, from the suburb of Thebes in which it was located, contains the grandest colonnaded hall in the world. There is a central aisle of twelve columns eighty feet high, with lines of smaller columns

[1] The Sphinx is the stone figure of a recumbent lion with the head of a king wearing a royal head cloth. When it was excavated in the nineteenth century, between the outstretched paws rose a kind of open temple, which is now re-covered with sand. Probably the original rock bore a natural resemblance to a lion, but this resemblance was improved with the help of blocks of stone, and the face was carved by the Egyptians.

on either side. The general plan of this and other temples of Egypt was copied in part by the Greeks and Romans and later by the builders of the Christian cathedrals.

In sculpture the Egyptians never greatly excelled. The oldest specimens of the sculptor's art that have been preserved are truer to life and nature than those of later times. Sculpture came to follow conventional rules, fixed by religion. The figures of the men were all made alike, stiff and unattractive, with feet together and legs parallel. The chief function of sculpture was to decorate the walls of tombs and temples with carved figures.

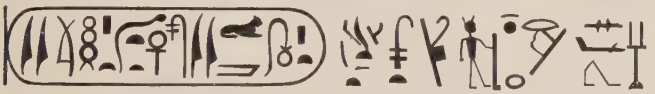
The Egyptians became very skillful in various handicrafts. They cut fine bowls from hard stone, and molded beautiful jars and vases from clay and glass; they made jewelry of gold and silver and precious stones. They invented many useful implements.

25. **The Sciences.** — One scientific achievement of the ancient Egyptians is shown by their skill in preserving dead bodies. The yearly inundations of the Nile led them to construct reservoirs and canals by which they irrigated the land during the dry season. The Nile inundations often destroyed their landmarks; and thus they were forced to a study of surveying, in which they became very proficient.

The Egyptians studied the heavens and attained a knowledge of astronomy, and one of their greatest achievements was their fixing the length of the year at 365 days. The Egyptian calendar was devised in 4241 B.C. By it the year was divided into twelve months of thirty days each, leaving five holidays at the end of the year. It was this calendar with slight changes that Julius Cæsar adopted for the Roman people many centuries later. Cæsar added the five holidays to various months, thus making them uneven in length, and provided that one year in four should have 366 days. Many centuries later Pope Gregory XIII again corrected the calendar (1582 A.D.), and in the form in which he left it, it is in use now in nearly all civilized lands.

26. **How the Egyptians Learned to Write.** — The people of Egypt, without a teacher, learned to write; and the art of writing

was the greatest gift they ever made to the world. The first rudiments of writing were perhaps nothing more than keeping accounts by making marks on the walls of the mud huts. The next step was to trace an outline figure of an object to express an idea. The idea of a house, for example, would be shown by an outline drawing of one of their little mud huts. The sun, the moon, a man, and many other objects were drawn to express ideas. This is known as picture writing. The American Indians had reached this stage of writing when Columbus made his famous voyage. They were about 6000 years behind the Egyptians.



Egyptian Hieroglyphic Writing

From the Rosetta stone. The writing is from right to left. The few words here shown mean "Raising a statue of the king of Egypt, Ptolemy eternal beloved of Ptah."

But picture writing is very unsatisfactory. Who can draw a picture of all his thoughts? Besides, there are many ideas that cannot well be expressed in pictures, such as goodness, shape, size, and the like. For such words the Egyptians needed a better form of writing, and it came, in the course of hundreds of years, by the steps described in section 9. The Egyptians devised an alphabet of twenty-four letters, and could write any word in their language. The achievement was of vast importance to the future of the world. No nation unable to write can make any claim to culture and civilization.

Though the Egyptians invented an alphabet they did not make full use of it. For many centuries they used it only in supplementing the older methods of writing. The ancient Egyptian system of writing, called hieroglyphic, was thus a combination of characters representing objects, words, and syllables or alphabetic sounds.

The Egyptians made many inscriptions on monuments, temples, and tombs. They used also a paper called papyrus (pa-pī′rus),

which they made from the pith of a reed that grew along the Nile. They cut this pith into thin strips, laid them side by side, and, placing another layer across, pasted them together and subjected them to a heavy pressure. Thus a fairly good paper was made. Our word paper comes from the word papyrus.

The Egyptians made ink by mixing soot and vegetable gum with water. With this they wrote on the papyrus by means of a pointed reed. A book was a roll of written papyrus, and a reader had to hold it with both hands, unrolling it with one hand at one end while rolling it up with the other hand at the other end as he read. A papyrus book was kept packed in a jar. A library consisted of a number of shelves of papyrus jars, each labeled to show the subject treated.

27. **Influence of Egypt on Later Civilization.** — The people of the Nile Valley are especially interesting to us because they developed the first civilization in the world's history. The Babylonians, whose civilization is almost as old, will be treated in the next chapter.

"You Greeks are but children," said an Egyptian to Herodotus, about four and a half centuries B.C. At that time it was but a few hundred years since Greece had emerged from barbarism, while Egyptian civilization had passed its zenith a thousand years.

We of to-day are indebted to the ancient Egyptians for much that we enjoy. We owe them for the calendar, for the foundation of the sciences of astronomy and geometry, and for some of the best features of our modern architecture. Above all, we owe them for the invention of the alphabet, their greatest achievement.

Side Talk

Tutankhamen and Egyptian Discoveries. — After Champollion had deciphered the Rosetta stone (Sec. 21), great interest was awakened in ancient Egyptian history. Many discoveries were made by German, French, English, and American expeditions. But the most important discovery in the history of Egyptian excavations was that of the tomb of Tutankhamen (toot-ahnk-ah'-men), a pharaoh who lived nearly 1400 years B.C.

Near the site of the ancient Thebes, the important discovery was made in November, 1922, by an English excavator named Howard Carter, assisted by Lord Carnarvon, who for many years furnished the necessary money to carry on the operations. The treasures in this tomb were astonishing in their splendor, being well preserved in the dry Egyptian climate. The treasure chamber is reached by a passage through solid rock.

Among the treasures discovered in the tomb of Tutankhamen are the throne, gem-studded chariots, alabaster vases, boxes of mummified meats as food for the king in his passage to the next world; also an enormous amount of furniture, jewels of gold, precious stones innumerable, and ornaments of many varieties. It has been estimated that the treasures of the tomb of Tutankhamen, according to present-day valuation, would be worth more than ten million dollars. According to the laws of Egypt half of these treasures will remain in that country. The other half will probably find their way into the various museums of other countries.

Questions and Topics. — I. Write a short essay on the Nile River. How came the little hills on which the mud houses were built? From what you know of the home life of the Americans of 300 years ago, how would it compare with that of the Egyptians? How were taxes collected in Egypt? What advantage has a self-governing people in the matter of taxation? How did the Egyptians regard war? Under what circumstances is war justifiable? Describe an Egyptian market place.

II. From what sources do we get our knowledge of early Egypt? What is the Rosetta stone? Where is the British Museum? What is the difference between a kingdom and an empire? What empires exist at present? Who was Ramses II? Name some features of the ancient Egyptian religion. Why did the Egyptians preserve dead bodies?

III. Describe the various steps of the Egyptians in making an alphabet. How does learning to write rank in the progress of a nation? What is papyrus? What simple invention enabled the Egyptians to build structures of enduring stone? Why are the pyramids interesting to us? What conditions forced the Egyptians to learn surveying? For what is the modern world indebted to ancient Egypt?

For Further Reading. — Maspero, *Life in Ancient Egypt and Assyria;* also by same author, *Manual of Egyptian Archeology.* Breasted, *History of the Ancient Egyptians.* Botsford, *Source Book of Ancient History.* Morey, *Ancient Peoples.*

CHAPTER III

THE TIGRIS-EUPHRATES VALLEY; PALESTINE

I. The Inhabitants of the Tigris-Euphrates Valley

28. The Land of the Twin Rivers. — Far up among the snowy heights of the Arme'nian mountains rise two of the most notable rivers in the world — the Ti'gris and the Euphra'tes. In their upper courses they flow near together, then far apart, and again together, inclosing the great plains of Mesopotamia (měs-o-po-tā'mi-a).[1] The course of the Tigris is the more direct. The Euphrates makes a great detour toward the desert of Arabia; but in their lower course the two rivers unite and flow as one into the Persian Gulf.

The land along this lower course, together with the southern part of Mesopotamia, was known to the ancients as Chaldea (kăl-dē'a) or Babylonia. It was a land of burning sun, of extraordinary fertility of soil, and of extensive forests of palm trees. It was the seat of one of the earliest civilizations in history. Some scholars, indeed, believe that the historic period of this great valley can be traced fully as far back as the historic period of Egypt.

As the valley of the Nile, because of its great fertility, developed an early civilization, so it was with the great valley of the twin rivers. The vast fertile plain between the snowy mountains of Armenia and the uninhabitable deserts of Arabia became the prize for which contending peoples fought. Wandering tribes would roll in from the desert or the mountains, and if successful in subduing the inhabitants, would settle down and become tillers of the soil. These again would be driven out by other tribes, and so the process continued for thousands of years.

[1] From two Greek words meaning "between the rivers."

Many a nomadic tribe, with its meager possessions of flocks and herds and rude implements of war, passed in this way from the pastoral to the agricultural stage and merged into a state of civilization. The peoples of this great valley were similar in their civilization to their contemporaries of the valley of the Nile, and much that has been said of the Egyptians need not be repeated here.

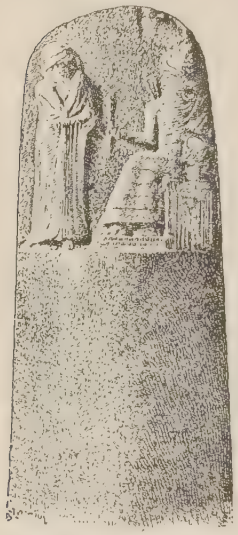
Votive Statue of a Babylonian King, about 2450 B.C.

Found in southern Babylonia; now in the Louvre (lōō'vr'), Paris. The statue is of diorite, a hard stone imported from a distance. This illustrates the fact that Babylonia had an extensive commerce.

29. The Sumerians and the Babylonians. — The first known inhabitants of the lower Tigris-Euphrates Valley were the Sume'rians, a "round-headed, smooth-shaven" people of unknown origin. They built strong houses, tilled the soil, and threw up dikes to regulate the overflow of the Euphrates. They also, like the Egyptians, invented a system of writing. About 2750 B.C. these people were conquered by a Semitic tribe of nomads. The two peoples soon became friendly and lived together in harmony. Each city had an independent government with its separate king. They are known as city-states. In the early time the country was called Akkad, but later the town of Babylon came to be the most important city and gave its name to the whole country — Babylonia. The towns and cities were built on low hills that grew up in the same way as those of the valley of the Nile (sec. 18). Some of these are being excavated and the records and tablets are being deciphered through the patient labors of scholars who devote their lives to this work.

30. Hammurabi the Lawgiver. — About 2100 B.C. the valley was

conquered by Hammurabi (hăm-o͝o-rä′bē). He made Babylon his capital and extended his kingdom into a great empire reaching to the Mediterranean. He was one of the wisest and greatest rulers of the ancient world. He is remembered in history for the code of laws that he gave to his people. The laws were engraved on a stone shaft eight feet high, at the top of which was the figure of the king receiving the laws from the sun-god. This, the most precious relic that has come down to us from ancient Babylon, was unearthed by a Frenchman in 1901.



THE CODE OF HAMMURABI

The laws are inscribed on this stone shaft; the figures at the top show Hammurabi receiving the laws from the sun-god.

We learn much about these people of long ago through this remarkable code. It reveals that the Babylonians recognized private ownership of land, that they had a regular postal system, and that woman held a free and dignified position. The code shows that commerce was very extensive and that merchants gave credit and issued drafts. When a father received a price for his daughter in marriage, he usually handed it to her at the wedding and thus the young couple had both the bride-price and the bride's dowry with which to set up their home. There were cruel provisions in this code, but on the whole it was quite sane and even modern in spirit.

The Code of Hammurabi was in force for fifteen centuries or more. It was adopted in part by the Persian conquerors of Babylon, and later by the Greeks and others. This famous code ends thus:

"Let any oppressed man who has a cause come before my image as king of righteousness . . . may he set his heart at ease and he will exclaim, 'Hammurabi is indeed a ruler who is like a real father to his people.'"

ASSYRIAN, CHALDEAN,
AND
PERSIAN EMPIRES
Scale of Miles
0 100 200 300 400 500
20
30
40
50
60
70
Adriatic Sea
Danube R.
THRACE
MACEDONIA
BLACK SEA
Caucasus Mts.
COLCHIS
CASPIAN SEA
Lake Aral
Oxus R.
GREECE
ÆGEAN SEA
LYDIA
Sardis
ASIA MINOR
Halys R.
ARMENIA
CRETE
MEDITERRANEAN SEA
MESOPOTAMIA
Euphrates R.
Nineveh
ASSYRIA
Tigris R.
MEDIA
PARTHIA
CYPRUS
Sidon
Tyre
Lebanon Mts.
PHŒNICIA
Anti-Lebanon Mts.
Ecbatana
Behistun
Susa
LIBYA
Jerusalem
Babylon
BABYLONIA
AKKAD
ARABIA
Memphis
Persepolis
PERSIA
Gulf of Akabah
NILE R.
EGYPT
RED SEA
PERSIAN GULF
Indus R.
INDIA
Thebes
ARABIAN SEA
The Assyrian Empire. Lands conquered by Assyria about 1100-650 B.C.
The Chaldean or later Babylonian Empire, about 560 B.C. The earliest Babylonian Empire was almost as extensive
The Persian Empire, about 500 B.C.
Longitude East from Greenwich

Facing 41

31. The Rise of Assyria. — North and northwest from Babylonia is the broad valley of the upper Tigris River, and this, extending on to the mountains of Armenia, comprises Assyria. It is a land broken by hills and mountain spurs and traversed by rapid streams. The soil is far less fertile than that of Babylonia, and in winter the storms blow fiercely over the hills.

The people of Assyria were Semites, of the same race as the Babylonians, but were far more savage and warlike than their kinsmen of the lower valley. They made Nin'eveh their capital and it became the heart and center of all Assyrian life. The warlike Assyrians became world conquerors. They conquered Babylon and all the peoples of the Mesopotamian valley; also Syria, Palestine, and Egypt. One great Assyrian army on an expedition to Jerusalem was destroyed by a pestilence.[1] The records of history tell of no more cruel and bloodthirsty people than the Assyrians. For hundreds of years they were the scourge of the nations. To prevent uprisings among a conquered people the Assyrians devised the plan of carrying them away from their homes and scattering them among foreign peoples. This explains the several captivities of the Jews, as related in the Old Testament.

32. Fall of Nineveh (606 B.C.). — A day of reckoning came to the great wicked city of Nineveh. The Assyrians had exhausted themselves in war. Their enemies rose on every side. At last the Babylonians, joined by the Medes (mēdz), laid siege to the Assyrian capital, "the city gorged with prey," and after a desperate resistance it was overpowered and leveled to the ground. "Nineveh is laid waste; who will bemoan her?" said the Jewish prophet. So complete was the destruction of Nineveh that the very site of the city was lost and it remained unknown for more than two thousand years.

[1] The Old Testament account of this is found in II Kings 19, 35–36. See also Byron's poem,

> The Assyrian came down like the wolf on the fold,
> And his cohorts were gleaming in purple and gold.
> The sheen of his spears was like stars on the sea,
> When the blue wave rolls nightly on deep Galilee.

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RUINS OF BABYLON, UNCOVERED BY EUROPEANS IN 1900–1912

With the fall of Nineveh the bloody career of the Assyrian Empire was ended. The lands lying east of the Tigris River were taken by the Medes, and those lying westward fell to the Babylonians. The Medes were an Aryan or Indo-European people, the first of their group to make a name in history.

33. The Chaldeans; the City of Babylon. — One of the great human waves that rolled from Arabia into the lower valley of the Euphrates was composed of the Chaldeans. They merged with the Babylonians and the two peoples established a great empire under Nebuchadrezzar (nĕb-u-kad-rĕz'ar), a monarch more renowned even than Hammurabi the lawgiver. We know him best as the rebuilder of Babylon and the despoiler of the Hebrews. He captured Jerusalem in 586 B.C. and carried to Babylon great numbers of the people. "By the rivers of Babylon, there we sat down," wailed the psalmist, "yea, we wept when we remembered Zion."[1]

Of all the cities of antiquity the greatest was Babylon. Even Rome was inferior in size and magnificence. The origin of this wonderful city of the Euphrates is lost in the twilight of legend and fable. Destroyed and rebuilt at various times, it reached the height of its glory under Nebuchadrezzar.[2]

The circumference of the city was forty miles, but the entire area was not covered with buildings. There were fields, orchards, and gardens within the city limits. The whole was inclosed by a great brick wall, nearly a hundred feet in height and pierced by nearly a hundred gates. Outside the wall was a deep moat filled with water. On the summit were 250 towers, arranged in pairs, one on the inside and another opposite it on the outside, and so thick was the wall that on the top of it two chariots could pass each other between the towers.

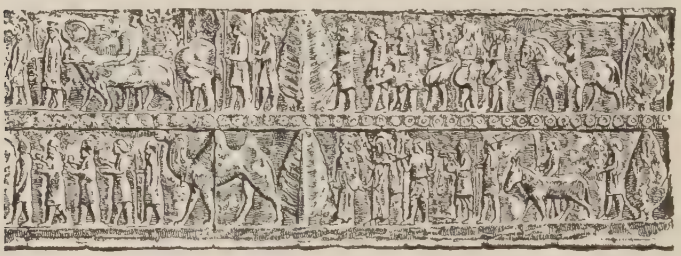
Within the city were many magnificent buildings, including

[1] See II Kings, chs. 24 and 25; also the 137th Psalm.

[2] Babylon was built of brick, and many of the walls were adorned with figures of bulls, as shown in the picture on the opposite page. The site was for centuries covered deep with dust and earth, the accumulation of ages. Only a small part of it has been uncovered.

the great palace of the king, the temple of the god Bel, and the hanging gardens. The king's palace, including its outer walls, was three miles in circumference. The hanging gardens were built, it is said, by the great king to please his Median wife, who in her native home had been accustomed to mountain scenery. It was a square building of receding terraces supported by arches and columns. The terraces were covered with earth on which grew flowers, shrubs, and trees.

Such was the great Babylonian capital when in the midst of Belshazzar's feast with a thousand of his lords the handwriting on the wall indicated the doom that was soon to follow.[1]



Bringing Tribute to the Persian King

Bas-relief from a palace at Persep'olis.

34. Cyrus the Great and the Persian Empire. — The Chaldean Empire was short-lived. About 550 B.C. the Chaldeans were conquered by a people who swarmed in great numbers into the valley of the twin rivers from the highlands of south-central Asia — the Persians, an Aryan or Indo-European people closely allied with the Medes. This was nearly 2500 years ago. For thousands of years, from the earliest dawn of history, the Hamitic and Semitic peoples had been the leaders of human progress; but from that day to the present the Indo-European branch of the Caucasian race has been master of the civilization of the world.

Cy'rus the Great, the conqueror of Babylon and the builder of the Persian Empire, was one of the most admirable rulers of ancient

[1] See Daniel, ch. 5.

times. He made many conquests, but he was neither cruel nor selfish in his relations to those who came under his rule. He released the Jews from their captivity and permitted them to return to their beloved land.

The Persian Empire reached its height under Dari'us, about 500 B.C., when it extended from the Indus River in India to the Ægean Sea, and embraced nearly all of the known world. From the capital, Susa (sōō'sa), great roads radiated to many parts of the empire. One of them, extending nearly to the Ægean, was about 1700 miles long. The Persian Empire flourished a little more than two hundred years; its wars with the Greeks will be noticed in later chapters.

II. Life and Progress of the Mesopotamian Peoples

35. Excavations and Discoveries. — For many ages the history of the valley of the two rivers, where had flourished a teeming population for a period longer than that between the time of Moses and our own day, remained almost unknown. In 1843 A.D. a Frenchman discovered, under a hillock near the Tigris, the ruined palace of an Assyrian king. This remarkable discovery, which proved to be on the site of Nineveh, drew the attention of Europe and America to the possible historic treasures of the great valley, and many expeditions have been sent to search out the ruins of the buried cities.

Vast numbers of tablets, statues, and inscriptions have been found. These include a great library at Nineveh and the Code of Hammurabi at Susa. From these a great deal has been learned of the customs, laws, government, and wars of those interesting people of the past; but much remains yet to be learned, and the work is still going on. During the military operations of the British in Mesopotamia in the World War, it was found that the sites of buried ruins, because of variations in the vegetation over them, could be easily detected by means of photographs taken from airplanes.

The Egyptian writing, as we have seen, grew up from pictures

and symbols. The Sumerian writing, used also by the Babylonians and Assyrians, was likewise made up of pictures at first, but these word signs were then changed so much, for rapid writing, that they no longer looked like pictures. A word sign or syllable sign was made up of a number of small marks shaped like a wedge. This writing is therefore termed cuneiform (ku-nē′ĭ-form), from the Latin *cu'neus*, a wedge. Each wedge-shaped mark was made by pressing the end of a stylus into a tablet of soft clay; when the writing was finished the clay was baked, making the record permanent.[1]

Cuneiform Tablet

Unearthed by the Babylonian Expedition of the University of Pennsylvania. This records the sale of part of a house about 2000 B.C.

36. A Very Old Schoolhouse. — The discovery of the ruins of a Babylonian schoolhouse supposed to be of the time of Hammurabi, 4000 years ago, was made in 1894 by European excavators. It was a large one-story building of sun-dried brick with several rooms, the outer walls inclosing an inner court that opened to the sky. In this building perhaps for many generations the young people sat on their rude seats and pored over their mud slates learning to write.

Instead of a pencil or a pen the Babylonian and Assyrian boys and girls used a straight-cut stick or reed called a stylus. When pressed into soft clay this made a straight mark, wider at one end than the other, giving the appearance of a wedge. The syllable or word

[1] The Behistun (bā-hĭs-to͞on′) rock, a cliff in Persia 1700 feet in height, has done for modern scholars in Babylonia what the Rosetta stone did in Egypt. About 500 feet above the ground are inscriptions in three languages, — Persian, Susian, and Babylonian, all chiseled in cuneiform about 500 B.C. They were read first in 1835–1845 by Sir Henry Rawlinson.

to be written was indicated by the differing positions and combinations of the marks, as illustrated in the figure below.

When the boys and girls arrived at school, each on entering the door received a ball of soft clay. This was flattened out with a flat piece of wood and it served as a slate or pencil tablet. If the work was not well done the pupil could erase it by again smoothing over the clay. He had to learn several hundred syllables and words, and we can imagine that it required months and

Cuneiform Writing

Translation: "I am Assurbanipal, descendant of Assur and Beltis." Assurbanipal was a king of Assyria.

perhaps years to learn to write. On the floor of the above-mentioned schoolhouse many of the clay balls and written tablets were found.

37. Social Conditions and Contrasts. — The cuneiform tablets tell us of the gods and the kings and the battles of Mesopotamian nations, but not much of the common people. However, of the life of the people we can gather a little here and there.

The Babylonians were more cultured, more generally educated, more religious, and more industrious than the Assyrians. In Babylon the priest was supreme, the king himself being a priest; in Assyria the army was supreme and the king was a general.

In both countries polygamy was legal, but was practiced only by the rich. If a man had no children he adopted children, who became his legal heirs. Herodotus, the Greek historian, relates that in Babylonian towns it was at one time the custom to assemble all the girls of a certain age once a year to give them in marriage. The prettiest were sold to the highest bidders, and the money they brought was used to purchase husbands for the plainest.

Among the rich the process of arranging a marriage was interesting. The father of the young man, after consulting with the

mother as to whom they would like for a daughter-in-law, would propose to the parents of the young lady on whom the choice fell. Perhaps the prospective bride is a girl of only thirteen or fourteen years. She may be accomplished. That is, she can sing and play the harp; she can keep house and can write on clay tablets. The two fathers meet and bargain, perhaps for a whole day, fixing the bride's dowry. It is finally decided that she shall have a certain amount of furniture, chests and clothing, household necessities, and three slaves. These slaves were probably in the home when she was born and they have known her from infancy. The wedding is set for one week later.

The young girl is informed that she is to be married in a week, and she spends a busy week in preparation. Her girl friends come in to help and advise her and above all "to chatter noisily all day long." As the happy day approaches she adorns herself. She blackens her eyebrows and paints her cheeks; she dyes the palms of her hands and her finger nails. Her future husband has never seen her and she is anxious that his first view of his bride be pleasing to him.

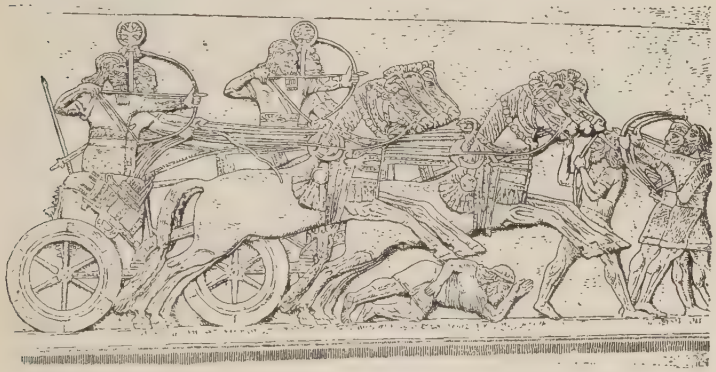
The wedding day has come. The astrologers have consulted the stars and pronounced it a lucky day. The marriage is solemnized with religious ceremony; the bride's veil is lifted; the remainder of the day is spent in dancing and merrymaking to the music of the harp. As night comes the young bride must leave her childhood home. She bursts into tears and clings long to her mother — a part of the ceremony. Then in the company of her husband she wends her way on foot to their new home.

38. **Government and War.** — Like all the other great Oriental nations, Babylonia and Assyria were absolute monarchies. The people were docile and ever ready to obey their masters; and even to this day the peoples of the Orient are less conscious of political and civil rights than those of Europe and America.

The kings of Babylonia and Assyria governed through a grand vizier and other royal officers. Assyria was the imitator of Babylonia in many respects, but in the art of war she far surpassed

her southern neighbor. One reason for this was that Assyria was the first great nation to use iron instead of bronze weapons. In one room the modern excavators of Nineveh found two hundred tons of iron war-implements.

An Assyrian warrior was thoroughly trained and he was better equipped than any other warrior of his time. The spearmen wore conical iron caps with side pieces to protect the ears. The chest was protected by a leather shirt with overlapping metal scales, and in addition the whole body was protected by an immense



Assyrian War Chariots

From an Assyrian bas-relief. Notice that each chariot is drawn by three horses.

metal shield. The archers wore no shields and instead of a spear each one carried a bow and quiver. The Assyrian chariot was larger and heavier than the Egyptian. It carried two or three men — a driver, a warrior, and often a groom to protect the other two with a large shield.

39. Religion. — The people of the great valley were very religious; their art, their literature, and their architecture were inspired by religion. The Assyrians borrowed their religion for the most part from Babylon, but they called their chief god Assur, while in Babylon the chief god was called Marduk, or Bel. Below these supreme gods were many inferior ones representing the

sun, the moon, the stars, and other objects of nature. Moreover, many demons and evil spirits were supposed to be prowling around to do men harm. These had to be banished by magic and sorcery.

MARDUK, ARMED WITH THUNDERBOLTS, IN BATTLE WITH THE SPIRIT OF CHAOS

Babylonian bas-relief now in the British Museum.

The Persians gave the ancient world one of the great religious leaders of history — Zoroaster (zō-ro-ăs′ter), who flourished sometime before 700 B.C.

Zoroaster taught that there are two great gods, one good and the other evil. The good god, Ormazd (or′muzd), created the human race and everything that is good — light and fire, water, the grains and fruits of the earth, and all other things that contribute to man's welfare. The wicked god, Ah′riman, created all that is harmful and unclean — cold, darkness, drought, thorns and thistles, serpents and noisome insects.

Between the two gods there was continuous warfare, the one

striving to aid man and give him comfort, the other to annoy and distress him. Man's religious duties consisted in aiding Ormazd in overcoming evil. It was a religious act to build a fire, to raise grain or fruit, or to kill serpents and other unclean animals. Zoroaster taught that in the end Ormazd would reign triumphant over all things and that the soul of the righteous would rest forever in his bosom. The religion of Zoroaster was embraced by millions of people. It flourished for more than a thousand years, but in the seventh century A.D. it was almost stamped out by the Mohammedan armies.

40. **Literature; Architecture; Sculpture.** — The literature of Babylonia was chiefly religious, composed of myths, legends, and hymns to the gods. There were histories also, recounting the doings of the kings, and works on science, especially astronomy. In certain long poems called epics we find an account of the Creation by one of the great gods, and an account of the flood which in some respects is strikingly similar to the account given in the Book of Genesis.

The Babylonians were great builders, but as the alluvial bottom of the great valley was without building stone, the material used was brick. Their brick buildings, unlike the stone structures of Egypt, have crumbled to dust. We learn from the inscriptions that many of them were grand and imposing, and some of them, built in receding stories, reached a great height.

Sculpture was employed in adorning the walls of the temples and palaces. But Babylonian sculpture, like that of Egypt, was without perspective, was stiff and monotonous and wanting in grace.

The Assyrians used both stone and brick in their buildings, and their sculpture marked some advance over the Babylonian models; but they fell far short of the standards later set by the Greeks.

41. **Chaldean Astrology and Astronomy.** — Through the clear atmosphere of Babylonia the stars gleam with marvelous brilliancy, and the Chaldean priests from the earliest times studied

the heavens. They devised a system of astrology by which they foretold a man's career by the position of the stars and planets at the moment of his birth. Thousands of years later we find Chaldean astrology diffused over Europe, and to this day such expressions as "lucky star" and "thank my stars" attest our inheritance from those remote ages.

From astrology the Chaldeans and Babylonians rose to the study of astronomy. It is true that their premises were false and their conclusions were often erroneous. They believed the earth to be a great inverted bowl or shell, its outer edges resting on the great outer ocean. The sky, they thought, was another, greater bowl; its concave side, in which the stars were placed, being turned toward the earth.

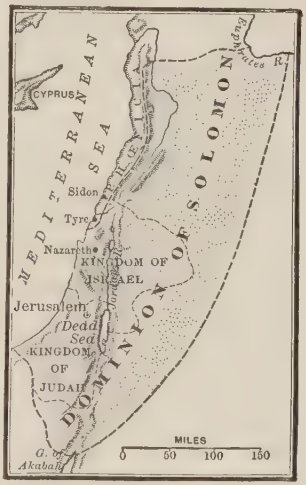
In spite of such erroneous notions it is remarkable how much they learned about the universe, as they studied the sky year after year and century after century from their lofty temples. Like the Egyptians, they determined the length of the year and divided it into months and weeks. Their day was divided into twelve hours, each hour being double one of our own. They learned to foretell eclipses with accuracy. They measured time by the sundial and the water clock. They distinguished the planets, of which they knew but five, from the stars, and gave their names to five of the days of the week. It may be said that astronomical studies of all nations since those early times have been based on the findings of the Chaldeans and Babylonians. It is from them also that we have our division of the hour into sixty minutes, of the minute into sixty seconds; for in the Babylonian system of counting the number sixty had the same importance that the number one hundred has in our system.

III. The Hebrews and Phœnicians

42. Palestine and its People. — In a little country about half the size of West Virginia, lying between the Jordan River and the Dead Sea on the east and the Mediterranean on the west, dwelt a pastoral people who have maintained to this day a separate

existence as no other ancient people have done. They were the Jews or Hebrews, a Semitic people whose ancestor, Abraham, had migrated from the Babylonian land beyond the Euphrates.

Palestine was a goodly land. The climate was healthful. The soil, of varying fertility, was broken by hills and gorges with here and there a plain, and the hills were covered with vines and olive, fig, and almond trees. The valleys abounded in luxuriant pastures. Through the country ran the routes of trade between the empires of the Nile and the Euphrates valleys.



PALESTINE

The peculiar people who occupied this little land between the rushing Jordan and the great Midland Sea have profoundly influenced the civilized world of to-day. To them we are indebted for a fine portion of our literature and for most of our religion.

We are justly proud of our modern democracy, but the Hebrews lived for centuries under an almost pure democracy more than 3000 years ago and long before the Greeks established their democracies. Our equality before the law had its prototype among the Jude'an hills. We boast of our humane societies and homes for the aged and poor; the whole Hebrew commonwealth was a humane society — the beast of burden was given its day of rest the same as man, the nesting bird could not be taken, and the reaper had to leave something in the field to be gleaned by the widow and the fatherless.

43. **Hebrew History.** — Our knowledge of the history of the Hebrews is derived almost wholly from their sacred books, the writing of which covered many centuries. In their collected form we know them as the Old Testament, which is by far the most

important national record given to the world by any people before the rise of the Greek nation.

It is needless here to recount the story so well known — of Abraham and his simple pastoral life, of Jacob and his twelve sons, of the selling of Joseph by his jealous brothers, of the long sojourn in Egypt and the long wandering in the wilderness under the leadership of the great lawgiver Moses.

When the Hebrews took possession of part of Palestine, they set up what we should call a republic, but after several hundred years they grew tired of their form of government and changed it into a kingdom, in imitation of the nations about them. The first three kings, Saul, David, and Solomon, were able rulers and each ruled forty years. David was one of the great men of the ancient world. He was not only a statesman and warrior, but he was a poet of a high order of merit. The kingdom reached its greatest glory under Solomon (tenth century B.C.). He made an alliance with Hiram, king of Tyre, and carried on an extensive trade with Egypt and with other lands. He built a magnificent temple and sumptuous palaces. Against the principles of the Jewish religion, Solomon took an Egyptian wife and assumed the pomp of an Oriental monarch. He taxed the people to the breaking point. After his death, when his son refused to lighten the burdens of the people, ten of the twelve tribes revolted and set up a separate kingdom.

The two remaining tribes retained Jerusalem as their capital, and were known as the kingdom of Judah; the ten revolting tribes were known as the kingdom of Israel (ĭz′rā-ĕl). Though often friendly, the two were never reunited, and after the time of Solomon the Hebrews never held a commanding position among the powers. The ten tribes of Israel were conquered and carried away by the Assyrians (722 B.C.) and were thus "lost" as a separate nation. The two tribes of Judah were rescued from a similar fate by Cyrus the Great (sec. 34); but thenceforth their home land was but a province in one empire after another, with brief intervals of freedom.

44. Hebrew Religion. — The Hebrew religion differed greatly from that of any other ancient people. The chief point of difference lay in the fact that the Hebrews alone were monotheistic, that is, believers in one God; all other ancient peoples were polytheistic, believers in many gods. The Hebrews taught that there is one Almighty God (Yahveh or Jehovah) who created and sustains the universe, and that all other gods with their local and limited interests and power were but figments of the imagination.

Other important differences between the Hebrew religion and other religions were: (1) Other nations worshiped idols and heavenly bodies and mundane objects; the Jews were forbidden to do so, or even to make unto themselves or bow down to any graven image or likeness of anything in the heavens above or on the earth beneath. (2) Again, nearly all ancient peoples claimed divine descent for their rulers. No such claim was ever made by the Hebrews. (3) Finally, the Hebrew religion was the only ancient religion that furnished no direct teaching concerning a future life. This is explained by the Christian world as having been divinely designed in order that this final and supreme revelation should be reserved for the One who was to be born to the house of David in the fullness of time. It is a remarkable fact that the Hebrew sacred books are adopted by the people of every nation of Europe and America, constituting nearly all there is of modern civilization, as an accepted part of their religious foundations.

45. Hebrew Literature. — In art, science, sculpture, and architecture the Hebrews did not excel. Doubtless the injunction against making graven images and likenesses had something to do with discouraging such pursuits. But in literature they far surpassed any other people of their time.

The Book of Job is pronounced by many the greatest poem in human language, but it does not greatly surpass the Psalms of David and the Prophecy of Isaiah (ī-zā′ya). Many other parts of the Old Testament are of great literary merit. The stately grandeur of the story of Creation in the opening chapters, the

pastoral simplicity of the story of Joseph and of the Book of Ruth, are unrivaled in their literary charm.

46. The Phœnicians. — Phœnicia, "the land of Tyre and Sidon," was a strip of coast but a few miles wide and one hundred fifty miles in length, between the lofty range of the Lebanon Mountains and the Mediterranean Sea. In shape it was similar to the modern Chile in South America.

The Phœnicians were Semites, akin to the Hebrews, with a similar language but an immeasurably inferior religion. They were the trading people of antiquity. They "took to the sea" no doubt because their narrow little country could not support their growing population. Fearless and daring, they patiently plowed the seas with their swan-breasted craft built of the cedars of Lebanon, and to avoid awakening rivals they tried to keep secret their routes and their discoveries.[1] They brought tin from the British Isles and silver and gold from Spain, birds from the Canary Islands, pearls and ivory from India, and fine linen and embroideries from Egypt. For hundreds of years the Phœnicians controlled the trade of the Mediterranean.

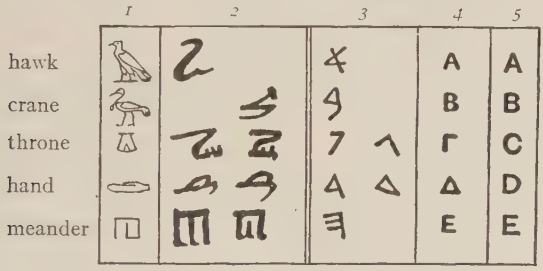
The Phœnicians also took the lead in trading by land. In Babylonia and Egypt they had their trading posts, and held them when threats of war frightened other foreigners away. The spices, perfumes, and incenses from Arabia for Greece and the West passed through Phœnician hands.

In art and science the Phœnicians seldom originated new ideas, but they developed the ideas of others and became the most skillful textile workers of the ancient world. Their chief product was a purple dye derived from the murex, a small shellfish. At many of their trading posts the Phœnicians founded colonies, and one of these, Carthage (kar'thāj) in north Africa, came to surpass the mother country.

For many centuries the Phœnicians were regarded as the inventors of the first alphabet. Recent researches, however, disclose the fact that the Egyptians had a phonetic alphabet at least

[1] For the trade of Tyre read the 27th chapter of Ezekiel.

3000 years B.C., which is 2000 years earlier than the Phœnicians are credited with having invented it. There is also evidence that an alphabet was in use in Crete at a very early age. To what extent the Phœnicians borrowed the idea of the alphabet from Egypt



DEVELOPMENT OF THE ALPHABET

1, Egyptian hieroglyphic; *2*, Egyptian hieratic, or script form of hieroglyphic; *3*, Phœnician; *4*, Greek; *5*, Roman.

or Babylonia or Crete has not been determined. It remains true, however, that the Phœnician alphabet is the one from which ours is derived. The Phœnicians carried the alphabet to Greece and the Greeks gave it to Rome.

47. Our Heritage from the Orient. — With this brief review of the ancient lands of the Orient — Egypt, Mesopotamia, and adjacent regions — we must take our leave of these interesting peoples, as in later times they contributed little to the progress and development of the world's civilization.

As we have seen, we are indebted to the Orient for many of the indispensable features of our modern life. Aside from the common inheritance from prehistoric man of the use of fire, of metals, and the growth of language, and in addition to the unmeasured influence of the Hebrew religion on the world of to-day, our debt to the Orientals is immense. To them we are indebted for the beginnings of our system of astronomy, of art and sculpture, of architecture, and indeed of almost all our arts and sciences. We have accepted almost without change their divisions of the

year into months and days and their division of the day into hours, minutes, and seconds. They gave us the alphabet and the means of writing, indispensable to all civilization. Even in the industrial pursuits — weaving, wood carving, working in iron, shipbuilding, and other things — our debt to these people of a long past age is very great.

Side Talk

The Story of Crœsus. — In many languages the expression, "as rich as Crœsus" is well known. Crœsus was not only a man of great wealth, he was also the king of Lyd'ia, an extensive country in Asia Minor, from 560 to 546 B.C. Herodotus, the Greek historian, gives a very interesting account of the reign of this king.

Many Greeks visited the court of Crœsus, and he took delight in showing them his costly treasures. One of these Greeks was So'lon, the famous Athenian lawgiver. After Solon had been shown the wonderful treasures of the palace of Sardis, the capital of Lydia, Crœsus asked him whom he considered the happiest man he had ever seen. This he asked because he thought himself the happiest of mortals, and expected Solon to agree with him. Solon answered, "Tellus of Athens." The king in astonishment asked why he thought as he did. Solon answered that it was because Tellus lived in a prosperous country, raised an interesting and excellent family, and after a long life of comfort died gloriously in battle fighting for his country. He contended that happiness did not come from wealth, but rather from contentment, good health, and an upright life.

The dominions of Crœsus extended from the Ha'lys River to the Ægean (e-jē'an) Sea, and included many Greek cities. Following the Greek custom, he made rich presents to the oracle at Delphi (sec. 62), and asked for advice whether or not to make war on Cyrus, the king of Persia. The answer was "Crœsus, having crossed the Halys, will destroy a great empire." He was thus encouraged to invade the territory of Cyrus, but he was defeated and taken prisoner: the empire that he destroyed was his own.

Cyrus ordered that a great pile be thrown up and Crœsus be bound in fetters and cast upon it. It was then set on fire by order of Cyrus. Of this Herodotus says, "I know not whether Cyrus was minded to make an offering to some god or other, or whether he had vowed a vow and was performing it, or whether he had heard that Crœsus was a holy man, and so wished to see if any of the heavenly powers would appear to save him from being burned alive."

As the flames crept near Crœsus cried out, "Solon, Solon, Solon." Cyrus heard him and bade the interpreters find out the meaning. He told them of the Athenian sage and expressed the wish that every monarch could hear his words of wisdom. King Cyrus became interested and ordered his men to put out the fire. They tried to do so but found it impossible. Suddenly a dashing shower of rain fell and quenched the blaze. Cyrus was convinced that some god had sent the rain to save the life of the Lydian king. He ordered that Crœsus be unbound and brought to sit beside him. Crœsus begged that Sardis be not destroyed nor the people sold into slavery. Cyrus granted the favor and made Crœsus a companion in his campaigns.

Questions and Topics. — I. In what respects do the Euphrates and Tigris rivers resemble the Nile? Why do people choose a river valley for a home rather than a mountainous region? What do you know of the Sumerians? of Hammurabi and his code of laws? Why were the Assyrians more warlike than the Babylonians? Describe ancient Babylon. What was the important racial difference between the Babylonians and the Persians? Describe the Persian Empire.

II. Describe cuneiform writing. What is the Behistun rock? In what respects do the Babylonians and Assyrians differ? Describe a Babylonian wedding. What is the difference as regards political rights between the Orientals and the Americans? Describe the Assyrian warrior. Contrast the religion of the Babylonians with that of the Persians. Who was the founder of the Persian religion? Why has Babylonian architecture perished while that of Egypt still exists? What fundamental errors were there in the Chaldean system of astronomy? How did the Chaldeans divide the day, the hour, and the minute?

III. Describe the topography of Palestine. Give a brief history of the Hebrews. What is monotheism? In what respects did the Hebrew religion differ from that of other nations? What do you know of Hebrew literature? For what were the Phœnicians noted? Why was the Phœnician alphabet important? In what respects is our modern life affected by the ancient Orient?

Events and Characters. — Hammurabi and his law code, 2100 B.C. Assyrian monarchy. Fall of Nineveh, 606 B.C. Cyrus the Great founds Persian Empire, rescues the Jews from captivity.

For Further Reading. — Maspero, *Life in Ancient Egypt and Assyria.* Botsford, *Source Book of Ancient History.* Morey, *Ancient Peoples.* Seignobos, *History of Ancient Civilization*, Chs. IV, VII, and VIII; this book, translated from the French, is interesting and scholarly.

ANCIENT GREECE

CHAPTER IV

PREHISTORIC GREECE

I. The Land and the Early Inhabitants

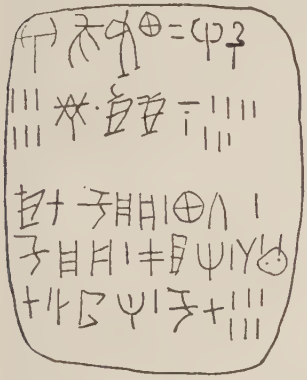
For several thousand years the highest forms of human civilization were confined to the Orient, while Europe was peopled only by uncultured barbarians. But about 500 years before our era the scepter passed across the narrow sea into Europe, and from that day to this the Europeans with their American descendants have led the world in civilization and progress. The first of the European peoples to loom into the light of history and to leave the world a record of themselves were the Greeks, who, from a mythical ancestor Hellen, called themselves Hellenes (hĕl′ēnz).

48. The Land of the Hellenes. — Southern Europe is composed of three great peninsulas. The southern portion of the most easterly of these is Greece, which lies mainly between the Ionian (ī-ō′ni-an) and the Ægean seas. It is a small country, not so large as the state of Florida. The land is broken by rugged mountains and deep gorges. There are many narrow valleys and rushing streams, too small and rapid for navigation. The country is cut by numerous bays and inlets, which extend far into the land and supply the place of navigable streams. One of these, the Gulf of Cor′inth, is a great rift almost severing the country into two parts. Another completely divides Eubœ′a from the mainland (map following page 72).

Between the mainland and Asia Minor the sea is strewn with many islands, the peaks of submerged mountains. So numerous are these islands that the navigator of the Ægean Sea is never out of sight of land. These islands, and also the Ægean coast of

Asia Minor, were occupied by the ancient Greeks and shared with Greece proper in the great drama of Greek history.

The climate of Greece is neither cold nor hot. It is bracing, tempered by the nearness of the sea, and well adapted to promote a vigorous race. The gorgeous landscape, the gleaming heavens, and the ever-murmuring sea at the foot of the mountains inspired this remarkable people with their love of the beautiful and sublime, which found expression in their literature and art. The soil



Clay Tablet from Crete, Showing Minoan Writing

So-called "Throne of Minos" Found at Cnossus in Crete

The center of Minoan civilization four thousand years ago. Crete was later conquered by Greeks, Romans, Venetians (ve-nē′shanz), and Turks. Turkish rule was not ended till near the end of the nineteenth century. The island is now part of modern Greece.

of Greece was not well adapted to agriculture, but the valleys and hillsides abounded in vines and in fig and olive trees.

49. The People who Preceded the Greeks. — The Greeks were not the first people to occupy Greece. Within the past half century it has been discovered that a highly civilized people occupied Greece, the Ægean Islands, western Asia Minor, and Crete about 2000 B.C. and earlier, before the coming of the Greeks. They are called Mino′ans from the name of a traditional king of Crete, for this island was the center of their civilization.

Recent excavations in Crete have revealed evidence of an advanced prehistoric civilization. Many palaces have been unearthed, that of Cnossus (nŏs'sus) in the northern part being the most important. Since 1900 A.D. more than two thousand clay tablets have been found in the ruins of this palace, but no one has yet been able to read them.

In various parts of the island stone vases and ivory figures have been found, and, on the walls of the palaces, lifelike scenes of warriors, wrestlers, and gladiators, and miniature figures of court ladies.

Excavations of ancient Troy in Asia Minor, begun in 1870, and of Myce'næ in Greece, have proved wonderfully rich in historic relics. The Minoan civilization almost rivaled that of Egypt and Babylonia, but was on the decline at the coming of the Greeks. If some Rosetta stone or Behistun rock shall in future reveal the secrets of the clay tablets of the Minoans, a storehouse of rich historic lore will be opened.

50. The Early Greeks. — It has been impossible to determine when the Greeks first arrived in the land that came to be called Greece; it is supposed to have been as early as 2000 B.C. They came from the north as wandering shepherd tribes driving their flocks and herds. They had rude wooden carts drawn by horses, because they had tamed the wild horse and invented the cart. But they had not learned to write, and so left no written account of their journey. As time passed, their descendants, forgetting all about the long journey of their ancestors, came to believe that they were the product of the soil of Greece.

The Greeks had a tradition of a flood, similar to the Bible record. In the far past, they said, the wickedness of man had provoked the gods to sweep the earth with a deluge. Only two people were saved — Deucalion and his wife, who floated in an ark. Later they had two sons. One of them was named Hellen. He became the ancestor of the Greek people, who always called themselves Hellenes and their land Hellas. But the world has adopted the name Greek, which was given them by the Romans.

The descendants of Hellen, according to the legend, were divided into four great tribes — the Achæans (a-kē′anz), the Do′rians, the Ionians, and the Æo′lians.

The first great wave of Greek nomads that swept southward over the land were the Achæans. A second wave, the Dorians, a more warlike people, came a few centuries later, perhaps about 1500 B.C. The Dorians conquered their kinsmen the Achæans, and the remaining Minoans, and took possession of many islands, including Crete. Later the Ionians occupied the middle portion of the country and the Æolians the northern part. It is believed that by 1000 B.C. the whole land, including the Ægean Islands and the western coast of Asia Minor, was occupied by this virile nomadic people from the north. The Greeks belonged to the Indo-European race. Many of the Minoans no doubt remained after the conquest and were amalgamated with their conquerors. The Greeks of history were the descendants of the two races.

When the Greeks came from the north they were in the pastoral stage (sec. 4). They wandered about in tribes, driving their flocks, fighting their neighbors, and hunting wild animals. The men and women dressed alike in the skins of the animals thus obtained.[1] But at length they began to till the soil. Their farm implements were very crude and the soil was not very fertile, but the industry proved a great step in the direction of a higher civilization. It not only furnished them with a new source of obtaining food in addition to their herds, but also led them to settle down and become landowners with fixed homes and to develop a better form of government.

51. Coming of the Phœnicians. — The rude barbarian nomads whom we have seen rolling in great waves from the Balkan regions into Greece were destined to build up the finest civilization of ancient times. The development of Greek civilization may be said to have had three basal causes: (1) the Greeks were by

[1] So it is related by Thucydides (thū-sĭd′ĭ-dēz), a Greek historian of the fifth century B.C.

nature strong, vigorous, and highly intellectual; (2) they picked up from the vanishing race that occupied the land before them the rudiments of a settled life and a higher culture; (3) they came into early contact with the civilized nations of the Orient, especially the Phœnicians.

The Phœnicians were the great traders of antiquity (sec. 46). They were not long in finding the newcomers in Ægean lands, not long in making them good customers for their wares. We can picture the mooring of a Phœnician vessel in one of the many fine harbors on the coast of Greece, and the eager gatherings of the skin-clad natives, men and women, to gaze with curious eyes on the wonders from the eastern lands. Here they saw many things beautiful and useful which they did not produce at home — carvings in wood and metal, alabaster and glass bottles, combs of polished ivory, porcelain wares, woven fabrics of wool and linen richly colored, jewelry and ornamental vases, and metal farm implements far better than any made in Greece.

The Greeks were an artistic people and they were imitative. They not only purchased freely from the eastern merchants, trading the products of their herds and of the olive and the vine for the Oriental wares, but they also greatly improved their own work with these models before them. At length they excelled their teachers. In decorative art they surpassed not only the Phœnicians, but all other peoples of antiquity.

The greatest gift brought to the Greeks by the Phœnicians was the alphabet as a means of writing, the greatest instrument of civilization. The Phœnician traders kept their accounts on Egyptian papyrus, using an alphabet of twenty-two letters. The imitative Greeks borrowed this alphabet, made some improvements in it, and adapted it to Greek words.[1] It is supposed that the Greeks learned to write about 900 B.C. From this time forth their advance in culture and civilization was very rapid.

[1] Our word alphabet comes from the names of the first two letters of the Greek alphabet, Alpha (A) and Beta (B). The Greeks had borrowed these names, changed somewhat, from the Phœnician Aleph and Beth.

52. Divisions of the Land. — The Greeks claimed a common ancestor, worshiped the same gods, and spoke the same language; but they were never a united people. There were perhaps two reasons for this: first, their dwelling amid the wilds of the mountain regions had fostered in them a spirit of unrestrained liberty, and second, their land was so broken and divided by mountains and gorges that communication was difficult. In the early days the governments in Greece were merely those of great families or clans, but later when the people became more settled the clans combined and formed little kingdoms, of which there were several hundred. Many of the kingdoms at length gave way to the larger Greek states.

The Greek states were city-states, similar to those of early Babylonia (sec. 29). Usually the surrounding territory, with its villages and farm lands, belonged to the city. Some of these city-states, as Athens, included considerable territory; others were scarcely more than the city and its immediate suburbs.

These little independent nations made war and peace and had their foreign relations. Sometimes they were in league with one another, again they were at war among themselves. The most famous of the Greek cities were Athens, in At'tica, and Sparta, in Laco'nia, a division of southern Greece. Laconia was the southeastern section of the Peloponne'sus, a name given to that portion of the Grecian mainland south of the Gulf of Corinth. Athens and Sparta will be treated more fully in a later chapter.

A few of the other more important divisions of Greece should be noted: (1) Arca'dia[1] occupied the central portion of the Peloponnesus and was shut off from the sea by mountain barriers. It was the home of a simple pastoral people. To this day we speak of rustic country life as "Arcadian." To the northeast of Arcadia was (2) Corin'thia, which comprised the narrow neck of land joining the Peloponnesus with central Greece; in it was situated the famous city of Corinth. (3) E'lis, in the western

[1] These divisions of Greece should be studied in connection with the map following page 72.

part of the Peloponnesus, was noted for the city of Olympia, the seat of the famous Olympian games.

Among the divisions of central Greece were (4) Bœotia (be-ō′-shi-a), a large section northwest of Attica, with its renowned city of Thebes (thēbz), and (5) Phocis, the seat of the famous oracle of Delphi.

In northern Greece were two extensive countries, (6) Epi′rus, which stretches far along the coast of the Ionian Sea, and (7) Thes′saly, which consists for the most part of an extensive and beautiful valley, the only large valley in all Greece. In the northeastern corner of Thessaly rises the lonely peak Mt. Olympus, the loftiest in Greece. It was here, according to the Greek mythology, that the gods dwelt.

II. Mythical Heroes and Legends

53. Importance of the Myths. — The historical period of Greece does not begin before the eighth century B.C. At the dawn of Greek history there was a wealth of fable and mythology such as no other people ever possessed. Many of the wonderful stories of the heroic past, which had been handed down unwritten from generation to generation, were doubtless founded on facts; others were pure fiction. Even after Greece had reached the height of her civilization the deeds of the gods and the demigods and the heroes of the mythical past continued to be celebrated in song and story, in poetry, art, and sculpture. The Greeks believed these legends, were inspired by them, and built their civilization upon them. No student can understand Greek history without some knowledge of the legends of the early period.

54. Mythical Founders of Cities. — One group of legends is made up of the mythical accounts of the founding of cities. The rocky eminence on which Athens was founded was first occupied, according to the fable, by Ce′crops, half man and half dragon. He grouped the people into tribes and started them on the way of civilized life.

The story of the founding of the Bœotian city of Thebes is more dramatic. Cadmus was a son of a king of Phœnicia. His sister Euro'pa was stolen away by the god Zeus (zūs; Jupiter), and Cadmus searched for her many years. At length he came to Bœotia and slew a dragon. A voice commanded him to sow the dragon's teeth, which he did. Presently a crop of armed men sprang up. They fell to fighting and all were slain but five. These five joined with Cadmus in building the city of Thebes. Cadmus was said to have brought the alphabet from Phœnicia and to have taught the people to write.

Pe'lops was a hero from Lydia, a kingdom in Asia Minor. He was a suitor for the hand of a princess, the daughter of the king of a city in Elis. The king had decreed that in order to win his daughter, a suitor must defeat him in a chariot race from Elis to the Isthmus of Corinth. The penalty for losing was death. Thirteen had made the attempt. All had lost and all had been beheaded. But Pelops induced the king's charioteer to aid him by improperly fastening the wheels of the king's chariot. Pelops won the race and won his bride. He became the ancestor of many noted Greeks, and all southern Greece was called Peloponnesus after his name.

55. **Theseus, the Hero of Attica.** — The Greeks had many stories of heroes and demigods of the early period. Among these was Theseus (thē'sūs), son of Ægeus (ē'jūs), king of Athens. Theseus became a mighty hero who went about the country slaying wild beasts and monsters. Of the many stories related of him, perhaps the most famous was his slaying of the Min'otaur. Long before the time of Theseus Athens had been at war with Crete. Athens was defeated, and the king of Crete exacted as tribute every year seven youths and seven maidens to feed the Minotaur, a devouring monster that was kept in a winding labyrinth. Theseus volunteered to be one of the youths to be sacrificed. They set out in a vessel with black sails, and Theseus promised his father that if he were successful in slaying the monster, he would return with white sails.

When they reached Crete, Ariad'ne, daughter of the Cretan king, fell in love with Theseus and secretly handed him a dagger with which to slay the monster. The Athenian prince succeeded in killing the Minotaur and set sail for Athens. But he forgot to change his black sails for white ones, and when his father Ægeus saw the black-sailed ship approaching he believed that his son was dead. In his grief he threw himself into the sea and was drowned. From this the sea was called after his name — the Ægean Sea.

56. Stories of Hercules. — The most famous of the mythical heroes of Greece was Hercules (hûr'kŭ-lēz), called Heracles (hĕr'-a-klēz) by the Greeks. This hero was the son of a human mother, but his father was the god Zeus (Jupiter). When He'ra (Juno), the wife of Zeus, heard of the child's birth she was angry and she sent two huge serpents to destroy him in his cradle. But the infant hero seized the reptiles and strangled them. This was the beginning of his wonderful career of adventure. He spent his life fighting monsters and performing great deeds. For a year he was bound to serve the king of Mycenæ, in the Peloponnesus, and the king gave him twelve labors to perform such as no human being could have accomplished.

The first of these was to slay the Neme'an lion, a ferocious beast of the Nemean forest (in Argolis) which carried off and devoured men, women, and live stock. Hercules strangled the monster as he had strangled the serpents when an infant. He then skinned it and ever after he was pictured with a lion skin hanging over his shoulder.

Another of the twelve tasks was to clean the Auge'an stables. The king of Elis had immense droves of cattle. The stables which they occupied had not been cleaned for years, and Hercules was sent to clean them. He did this by changing the course of the Alphe'us River, a rushing stream hard by, and causing the water to run through the stables.

One of the most charming of the stories of Hercules is the legend of his quest of the Golden Apples of the Hesperides (hes-pĕr'ĭ-dēz).

This wonderful fruit was somewhere far away in the west, hanging on a tree in the midst of a beautiful garden, and the tree was guarded day and night by a dragon. In his long search the hero met with many adventures. The god of the sea directed him to Prometheus, in the Caucasus Mountains. Prometheus was

HERCULES SLAYING THE NEMEAN LION

An early Greek vase painting. At the left are shown the nymph or local goddess Nemea, and Jolaus, the brother and companion of Hercules, holding the hero's club; at the right, the goddess Minerva and the god Mercury, watching the combat.

being punished for having taught the human race to use fire (sec. 6). He was bound to a mighty rock with an adamantine chain, and a vulture fed daily on his liver, which grew again every night. Here Prometheus had suffered for ages when the hero found him. Hercules slew the vulture and broke the chain. Prometheus then in gratitude told Hercules where to find the apples — far away in Africa, in the Garden of the Hesperides. Thither went Hercules, and with the aid of Atlas, who bore the heavens on his shoulders, obtained the coveted prize and bore it back triumphantly to the land of Greece.

57. Jason and the Golden Fleece. — Another of the world-famous stories of prehistoric Greece is the tale of the Argonau'tic Expedition. Ja'son was the son of a king in Thessaly whose brother had deposed him and driven him from the land. When Jason grew to manhood he went to the court of the reigning king, his uncle, who pretended to receive him kindly and invited him to a banquet. As the bards and musicians were reciting the brave deeds of the olden time they included the story of the golden fleece.

Phryxus and his sister Hel'le, they said, had been presented by the god of the sea with a winged, golden-fleeced ram that they might fly to Colchis (kŏl'kĭs) across the Black Sea, to escape the cruelties of a stepmother. As they were flying above a strait on their way Helle became dizzy and fell into the water and was drowned. The strait was afterward called the Hel'lespont after her name. Phryxus continued his flight and reached Colchis in safety. Out of gratitude he then sacrificed the ram to the god who had given it to him, and hanging the golden fleece on a tree, placed a dragon to guard it day and night.

Jason was moved by this story, and his wily uncle, the king, remarked that while such a treasure should be brought back to Greece, there was no one to send for it, as the young men of that generation were not brave like those of olden times. The craft of the king had its effect. Jason sprang to his feet and declared that he would go for the golden fleece. The king was highly pleased, for he believed that his nephew would never return.

With about fifty companions, some of them renowned men of Greece, Jason set out in the ship *Argo*. The expedition was therefore called the Argonautic Expedition. Jason succeeded in bringing back the golden fleece to his native land.

This story is supposed to symbolize the beginnings of Greek commerce with the Orient, and the golden fleece was the rich treasures brought from the valley of the Euphrates.

58. The Trojan War (about 1100 B.C.). — The stories of the demigods and heroes above related, and hundreds of others, were

pure fable. But modern research has established the fact of a Trojan War, though there is a great deal of fable mixed with the story.

Troy was a city across the Ægean Sea on the coast of Asia Minor, near the entrance of the Hellespont. According to the story of this world-renowned war, Priam was the king of Troy. He had a son named Paris. The king of Sparta was Menela'us, whose wife Helen was the most beautiful woman of her time.

On making a visit to Sparta, Paris was attracted by the charms of Queen Helen, and induced her, in the absence of her husband, to fly with him to Troy. Menelaus, on his return, finding what his guest had done, swore vengeance on the house and city of Priam. He called together the kings and heroes of Greece, and they built a great fleet of more than a thousand ships.

Among the celebrated heroes of this war were Agamem'non, brother of Menelaus and leader of the expedition; Nestor, the wise counselor; Ulys'ses or Odysseus (o-dĭs'ūs), the crafty; Ajax, a man with the courage and strength of a giant; and above all, Achilles (a-kĭl'ēz), the most renowned of all the Greek warriors. For nine years the Greeks besieged the city without success.

The Greeks finally captured Troy by means of a trick. They made a great wooden horse and, leaving it before the walls of the city, pretended to sail away. Within the horse were concealed a hundred Greek warriors. The Trojans drew the horse within the walls, and at night the Greeks emerged, opened the city gates, and admitted the Greek army. The city was soon destroyed and the long war was over. The last part of this war is described in Homer's *Il'iad*, the greatest epic poem in the Greek language.

III. Greek Religion

59. Dwelling Place of the Gods. — The Greeks, like all other peoples, ancient or modern, were religious. Religion has been an important factor in the building up of all civilizations. Where man has not the true religion he will build up a fanciful one from

his imagination. He will create gods and goddesses from his own mind and endow them with immortality and superhuman powers. Connected with such a religion is a system of myths, or stories about the gods and legendary heroes. The mythology of the Greeks is elaborate, beautiful, and attractive.

Mt. Olympus in northern Greece, rising grandly from the Thessa'lian plain, was the dwelling place of the gods. Here among the clouds, far from the haunts of men, they sipped the nectar and ate the celestial ambrosia. Here they gathered in grave council, discussed the affairs of men, and determined the destinies of the nations, often disputing and quarreling with one another. The Greek gods were immortal. They could not die, but they were subject to suffering and they had the passions and shortcomings of men.

The stories of the gods, attractive in themselves, are still more attractive when one remembers that they symbolize phenomena in nature.[1]

60. The Great Gods. — The greatest of the gods, the father of gods and men and the king of heaven, was Zeus or Jupiter (the Roman name). It was he who hurled the thunderbolt and sent the forked lightning. He was represented as a man of gigantic size with curling hair and beard. Homer tells us that the movement of his eyebrows would shake Olympus to its base. The Greeks made many statues of this deity; the most celebrated was the colossal figure by Phid'ias at Olympia.

Jupiter divided the control of the universe with his brothers Neptune and Pluto.[2] Neptune, or Greek Poseidon (po-sī'don) became the god of the sea. He dwelt in the caverns of the mighty deep and he could cause earthquakes and storms at his will. He was also god of lakes, rivers, and fountains, which he intrusted to the care of servants, hoary river gods or youths and maidens who lived beneath the waters, invisible to human eyes. Pluto was the

[1] Many of these stories with their allegorical meaning can be found in Guerber's *Myths of Greece and Rome.*

[2] The Roman names are used because better known to English readers.

Following 72

24
26
28
40
38
36
B D A C K
S E A
T H R A C E
Nestus R.
Strymon R.
Byzantium
Bisanthe
Amphipolis
Ænus
SEA OF MARMORA
THASOS
Cyzicus
Cius
SAMOTHRACE
Lampsacus
IMBROS
Abydos
LEMNOS
Hellespont
Troy
Macestus R.
A S I A
LESBOS
Mytilene
PARETHUS
SCYRUS
Phocæa
Hermus R.
L Y D I A
CHIOS
Chios
Smyrna
M I N O R
Teos
Marathon
Athens
Hymettus
Mts.
Ephesus
Meander R.
ANDROS
SAMOS
Samos
ICARIA
Magnesia
TENOS
Miletus
DELOS
PAROS
Halicarnassus
NAXOS
COS
AMORGUS
Cnidus
IOS
MELOS
Rhodes
RHODES
CARPATHOS
Cnossus
C R E T E
S E A
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god of the lower regions, called Hades (hā′dēz), the abode of the dead.

Ceres (sē′rēz; Greek Deme′ter) was the goddess of agriculture and civilization, and her daughter Proser′pina was the goddess of vegetation. Proserpina became the wife of Pluto; but when she left the earth for the dismal regions below all vegetation died. Then all the people of the world prayed to Jupiter that she might return. He agreed that she should spend half of each year on the earth and the other half with her husband. While she is in the underworld the earth is wrapped in snow and ice, and when she returns the earth is blessed with grain and fruit and flowers. And thus goes on forever the changing of the seasons, the succession of winter and summer.

NEPTUNE

A colossal marble statue found in Me′los and now in the National Museum at Athens. The trident in his right hand is the emblem of the sea god.

61. Other Gods. — There were many hundreds of Greek gods and goddesses, only a few of whom can be named here. Apollo, known by the Greeks as Phœbus or He′lios, represented the sun and was the most glorious of all the gods. He was also the god

of music, of medicine, of poetry, and of the fine arts. Every day Apollo drove across the sky behind his fiery steeds, guiding the sun in its course.

Dian'a (called also Cyn'thia, Phœ'be, or Ar'temis) was the goddess of the moon and was Apollo's twin sister. At evening when the sun went down Diana drove her milk-white steeds across the sky. She was also the goddess of the chase and is pictured as a robust maiden in a hunting skirt and bearing bow and quiver. The temple of Diana at Eph'esus was one of the Seven Wonders of the ancient World.[1]

DIANA OF VERSAILLES

A marble statue now in the Louvre.

Venus (Greek Aphrodi'te) was the goddess of love and beauty and marriage. One story of her origin was that she had sprung from the foam of the sea, where she was cradled by the ocean nymphs in a great blue wave and later wafted to shore by Zeph'yrus, the god of the west wind. Venus had a little son called Cupid, a beautiful boy, plump and rosy, with gauzy wings and always bearing a bow and arrow.

[1] The other six were the pyramids of Egypt (sec. 24), the walls and hanging gardens of Babylon (sec. 33), the statue of Zeus by Phidias (sec. 60), a great Mausole'um at Halicarnassus, a great statue or Colossus at Rhodes, and the Pharos or lighthouse at Alexandria. The Mausoleum was the tomb of King Mauso'lus (died 353 B.C.), built by his widow; the name was afterward given to any magnificent tomb. The Colossus of Rhodes was a bronze statue of the sun-god Apollo, over 100 feet high, erected B.C. 292–280. The Pharos was an elaborate tower of white marble built 270 B.C. at a cost equal to about a million dollars. Of all the Seven Wonders, only the pyramids have endured to modern times.

The god of war was Mars, the Greek Ares (ā′rēz). He was represented as a powerful athlete in shining armor with spear and helmet. He delighted in the noise and din of battle.

Minerva (Greek Athe′na) was the most popular goddess in Greece. She had brought the olive tree to Greece, and her name was given to Athens. She was the goddess of wisdom, and even Jupiter and Mars often heeded her wise counsel.

IV. Panhellenic Interests[1]

62. The Delphian Oracle. — The various Greek nations, as we have noticed, though never a united people, professed a common descent, spoke the same language, and worshiped the same gods. There were also other ties which bound them together. One of these was the oracle at Delphi.

Delphi was a little city of Phocis in Central Greece, on the southern slope of Mt. Parnas′sus. Here was built about the sixth century B.C. an imposing temple to Apollo, who had become the advising deity of the Greek people. Here was the shrine of Apollo with its famous oracle, which rendered this spot the most popular religious center in all Greece. From a deep fissure in a great rock under a shaggy cliff of Parnassus came a strange odor, supposed to be the breath of Apollo. The priestess inhaling this odor would utter messages from the god. These, if they dealt with the future, were generally obscure or ambiguous and admitted of various interpretations (Side Talk, page 58). For many hundreds of years the Greeks believed in the divine origin of these prophecies. Seldom would they embark on any important expedition without first consulting the oracle of Delphi. There were several other oracles in Greece, but none of them approached that of Delphi in importance.

63. The Olympian Games. — The Greeks loved sports, and there were four places in which they gathered for great national

[1] By Panhellen′ic is meant that which pertains to all Hellas. *Pan* is the Greek word for all.

games. One of these, Olympia, is known to all readers of Greek history. The others are scarcely remembered. Olympia was in Elis, the western part of the Peloponnesus, and the playground was under the shadow of a lofty wooded hill called Mt. Cronus, near the bank of the Alpheus River, the same that Hercules had turned through the Augean stables.

Once in four years, a few weeks after midsummer, great numbers of Greeks from all parts of the land, from the shores of the Mediterranean and the islands of the sea, gathered for this festival. It was a religious festival, held in honor of Zeus, the chief of the gods. The main feature was the physical contests, running, jumping, casting the javelin and the discus, wrestling, boxing, and in the later period, horse racing and chariot racing. Only young men of good morals and sound bodies were permitted to enter the contests. The prize for victory was only a crown of wild olive leaves, but it was a badge of honor as well as of skill and was highly prized. A victor was lavishly entertained, and his journey homeward was like a triumphal procession.

"Discob'olus" of Myron

Marble copy of a famous bronze statue made by the Greek sculptor Myron. "Discobolus" means "discus thrower."

In addition to the physical contests there were many other expressions of gladness at Olympia. Here came the artist with his pictures and the poet to recite his verses. The days flitted by with dance and song, and when the people returned to their homes their feeling of brotherhood was greatly strengthened.

It is not known when these Olympian festivals began, but the first recorded was in 776 B.C. From this date the Greeks reckoned time as we reckon it from the birth of Christ.[1]

Questions and Topics. — I. Describe the soil and climate of Greece. Tell what you know about the Minoan civilization. What traditions had the Greeks of their own origin? What was their state of civilization when they first came to Greece? In what respect was Greek life affected by their learning to till the soil? In which of the five stages of economic progress were the Greeks when they came from the north (sec. 4)? What were the basal causes of the high standard of civilization later built up by the Greeks? What did the Phœnicians do for Greek progress? What would be the state of our civilization without an alphabet? Name and point out on the map the most important divisions of Greece. Why were the Greeks never a united people?

II. What importance can we attach to the Grecian myths? Why are the founders of our early American colonies historical and not mythical characters? What does the story of Jason and the Golden Fleece symbolize in Greek history? Write a short account of the Trojan War.

III. What effect had religion and mythology on Greek civilization? Why are all peoples in history religious? Name a few of the Greek gods and what they stood for.

IV. Describe the oracle of Delphi; the Olympian games. What were the advantages of the Olympian games? How did the Greeks reckon time? What was the purpose in reviving the Olympian contests in recent times?

For Further Reading. — Bury, *History of Greece.* Botsford, *History of Greece.* Richardson, *Vacation Days in Greece.* Mahaffy, *Rambles and Studies in Greece.* Morey, *Outlines of Greek History.* Any good book on Greek mythology. Selections from Homer's *Iliad* and *Odyssey.*

[1] The modern revival of the Olympian games began in 1896. In that year they were held in Athens, Greece, the contestants coming from almost every part of the civilized world. In 1900 the meeting place was Paris; in 1904 it was St. Louis, Missouri; in 1908, London; and in 1912, Stockholm, Sweden. In 1916, during the World War, the games were not held; for 1920, Antwerp, Belgium, was selected as the meeting place.

CHAPTER V

SPARTA AND ATHENS; GREEK COLONIZATION

I. Sparta

64. The Three Classes. — Any one who has a strong, athletic body and who can suffer hardships without complaining, is often called a " Spartan." The word has come down to us from ancient Greece and from the most renowned people of Greece except the Athe'nians, to be noticed later. The mythical founder of Sparta was Lacedæ'mon, whose wife's name was Sparta. The town was known by both names. Sparta, or Lacedæmon, was a small city on the banks of the little river Euro'tas, which winds among the mountains of Laconia. Here and there along the river lies a green valley, and in one of these valleys, about eighteen miles long and four or five miles wide, was Sparta. The people of this famous little city and of the surrounding country were divided into three classes:

1. *The Spartans* proper, who had complete control of the government. The Spartans capable of bearing arms numbered only about 6000 at any one time.

2. *The Periœ'ci* (those who live around), the middle class. They occupied a hundred villages scattered among the mountains. They were merchants, manufacturers, and sailors, and were subject to the Spartans, to whom they paid heavy tribute.

3. *The Hel'ots*, a class of serfs. They tilled the soil and their Spartan masters took almost all of their crops. The Helots outnumbered the Spartans ten to one but were not permitted to keep arms and were powerless against their cruel masters. On several occasions the Helots and Periœci rose against the Spartans, but were always put down and cruelly punished for their rebellion.

65. The Spartan Warrior. — The Spartan was a soldier and only a soldier. His Helots and his slaves earned his bread and did all his work. The state claimed all his time; when not at war he drilled and prepared for war. He exercised himself by running, leaping, throwing the javelin, and wielding his arms. Every day he exercised all his muscles. The Spartans sought physical perfection and attained it as no other people ever did. The Spartan remained in training to the age of sixty, and he could not leave his country without permission from the state. One way Sparta had of keeping its people at home was to make money of iron. The coins were so large and heavy that no one could afford to travel.

FOOT RACE

From a Grecian vase painting. The figures are painted in black on a red ground.

The Spartans were taught never to turn their backs to the enemy in battle. They spoke in the most terse, direct manner, and to this day we speak of direct, short sentences as "laconic," from Laconia, the land of which Sparta was the capital. Every Spartan citizen had a wife (the law forced him to marry), but he did not live at home. He ate and slept with his comrades, visiting his family only occasionally. The women were free to do as they liked in managing the household.

When the Spartans went into battle, they formed themselves into a solid mass called a phalanx. They stood shoulder to shoulder in lines eight deep or more. The king would sacrifice a goat and begin to sing a war song. The soldiers would then join in singing, the flute player would begin his piping, and the mass of men, keeping step with the music, would rush fiercely upon the enemy. Every soldier had been trained from childhood

and every one was an athlete. Seldom were the Spartans defeated in battle.

66. **The Spartan Boy and Girl.** — When a child was born in Sparta it was taken before a council of old men. If they found it imperfect in body it was exposed in a mountain glen to die. If found perfect, it was given back to its mother, who kept it till it was seven years of age.

At the age of seven a boy was taken from his mother and put, along with other boys, under the training of an army officer. Here they were drilled in everything that would make them hardy warriors. They went barefoot winter and summer, bathed in the cold Eurotas, and slept on reeds gathered from the river bank. Sometimes they were scourged that they might become accustomed to enduring pain, and a true Spartan lad would die under the lash rather than reveal his suffering by word or look.

All this hard training was for the purpose of making the most efficient soldiers. As a soldier was sometimes obliged to forage, the Spartan boy was taught to steal. If caught he was punished, not for stealing, but for being so stupid as to be caught. The story is well known of the Spartan boy who had stolen a young fox which he concealed under his cloak: the animal gnawed out his vitals, but the boy did not betray himself by look or groan.

Spartan girls also were taken from their homes and trained by the state. They practiced running, throwing the javelin and the discus, and they became strong and robust. A poet says that Spartan girls at play were "like colts with flowing manes making the dust fly about them."

The excessive physical training made Sparta for a long time the strongest military power in Greece. It fostered a spirit of patriotism which became the strongest passion among the people. This is illustrated by the story of the mother who hastened to ask the soldiers returning from a campaign what was the result of the battle. She was informed that all her five sons had perished. "This is not what I wish to know," she exclaimed; "did Sparta win?" "Yes." "Then let us give thanks to the gods."

In the Agora or Market Place, Athens

II. Life in Athens

67. Attica and its Capital. — Attica is a small triangular peninsula of Central Greece jutting southeastward into the Ægean Sea. The land is rugged and mountainous, the soil is stony and thin. In the northeast, overlooking the famous battleground of Mar'athon, rises Mt. Pentel'icus, noted for its white marble. Not far from this mountain on the south is the Hymet'tus range, which was known far and near for its honeybees.

Among the hills and over the narrow plains of Attica were scattered many villages, one of which grew into a notable city, the most renowned for art and culture in all the ancient world. The mythical founder of the city was Cecrops (sec. 54), but the people, believing that the goddess Athena had brought them the olive tree, which flourished in Attica, called the city Athens in her honor. All that was best in Greek civilization centered in this wonderful city. On a massive, barren rock a few miles from the sea, the old town of Athens was built. Later this rock was called the Acrop'olis (citadel) and the great majority of the people dwelt on the surrounding plain.[1]

68. Rise of Democracy. — We are justly proud of our great democracy the United States. The word democracy is from two Greek words (*demos*, people, and *kratos*, power), and means government by the people. We are indebted for the principles of democracy to the ancient Hebrews (sec. 42) and the Greeks, especially the Athenians.

At first and probably for many centuries Athens was a kingdom; but we know little about this period, for the Greeks had

[1] The agora, pictured on the opposite page, was a public square in Athens planted here and there with plane trees, and surrounded by temples, shops, and covered porticoes. In these covered promenades, whose inner walls were decorated with vivid frescoes, met the leading men of the city to discuss the news of the day. Hucksters selling food and various small wares squatted on the pavement or sat in little booths, adding their cries to the continuous din. Interested spectators and idlers watched the mountebanks perform. Save for a few tradeswomen, no Athenian lady was to be seen; but with the citizens in their flowing robes mingled visitors and soldiery.

not yet learned to write their own history, and most of their legends of the kings are no doubt myths. About the beginning of the historic period (750 B.C.) the ruling officials came to be called archons (ar'kŏnz). The word *archon* means ruler, and from it we get our words monarch, patriarch, and the like. The archons were all nobles and their government of the peasants was harsh and tyrannical. The common people of Athens chafed under the oppressive rule of the nobles. Those who were rich enough to afford armor had been admitted into the phalanx for warfare and soon they demanded a share in the government also. This in time was granted. An assembly called the Eccle'sia was formed and every soldier who was rich enough to equip himself in armor was a member of it. This assembly came to have a great deal of power in the government.

The poorer people had no part in the government and they were discontented. One cause of their discontent lay in the fact that the laws were not written and those in authority could twist and interpret them as they chose.

A landlord would lay claim to a field whether he had a right to it or not. He would set up a boundary stone as a sign that the land and all the people on it belonged to him. The people were forced to pay him rent and often they were unable to do so. The ground was poor and they had nothing but sharpened sticks with which to till the soil. When they failed to pay they were sold into slavery by their cruel master.

69. Solon, the Lawgiver. — A lawgiver was certainly needed and one soon arose. His name was Solon. He was the greatest lawgiver Greece ever produced, and one of the most renowned in history.

Solon was chosen archon in the year 594 B.C. and was intrusted with making over the laws of the country. Though himself a rich man, he was a friend of the poor, and one of the first things he did was to order the boundary stones in Attica to be removed and all those who had been sold into slavery for debt to be released.

Some of the most important of Solon's reforms are the following:

1. The sale of one's children or kinswomen into slavery was forbidden.

2. Peasants were made proprietors of the lands they cultivated, and a limit was set on the amount of land any one could hold.

3. The citizens were grouped into four classes according to their incomes, and even the lowest class was given a voice in the government.

4. Every father was obliged to teach his son a trade.

It was Solon who laid the foundations of true democracy in Athens. After doing his great work he left Athens and traveled in foreign lands for ten years (Side Talk, page 58). His laws were not fully enforced, but the Athenians never forgot their great lawgiver, and indeed his influence has been felt throughout all the ages down to our own times.

70. **How the Assembly and Courts Worked.** — Solon had admitted the lower classes to the assembly, and it was now composed of all male citizens over twenty years of age. Thus Athens was a pure democracy. The assembly met two or three times a month, but of course not all the members attended. The meetings were held in the open air, the members sitting on stone benches in the form of an amphitheater. After a brief religious service a herald would proclaim the business in a loud voice and then cry, "Who wishes to speak?" The members who desired to speak then mounted the platform and addressed their fellows. When all had finished a vote was taken by a show of hands.

From among the members of the assembly above thirty years old several thousand men were chosen by lot for service as judges or jurymen. Each jury was large — perhaps 201 or 501 men, but sometimes more than 1000. There was no public prosecutor. Any citizen might accuse any other citizen. Both the accuser and the accused would speak to the jury, the time of each being marked by a water clock. In voting each juryman deposited a white or a black stone. If the accuser did not receive a certain number of votes, he was himself condemned. When two men

went to law each had the right to call the slaves of the other as witnesses, and the slaves were put to the torture in order to force them to tell what they knew.

71. **Daily Life of the Athenians.** — We have noticed that in Sparta the men and children above seven years of age belonged to the state and did not spend much time in their homes, while the women kept the home and enjoyed the fullest freedom.

In Athens the men enjoyed more freedom and the women less than in Sparta. The men lived in public. Their business was warfare and government, and their living was earned by the labor of slaves and of the poorer classes. They lived out of doors, often sleeping in the streets at night. During the day they could be found in the market place, at the gymnasium, in the army, or in the courts. They loved poetry and song, and often they gathered about some aspiring poet and listened to his verses, or to the great epics of Homer, which were passed down unwritten from generation to generation for hundreds of years.

In later ages, when the works of the great authors were written, a studious man would spend much of his time in reading. Athens at one time was the greatest book center in the world and there was a section in the public market place where books were sold. A book was a rolled scroll of papyrus, written by hand. Some books were very large, the scroll being 150 feet or more in length. Such a book was very much more expensive than our books because of the great labor required in making it. A reader would unroll the sheet at one end as he rolled it up at the other end.

72. **Women and Children.** — The well-to-do Athenian women were confined closely to their homes, where they directed their slaves and looked after the household. The women had no place in society; they received no visitors except their husbands and relatives. When guests were present for meals the women did not appear at the table.

The women of poor families went to the public well for water or to the market place to make purchases, and in this way met their neighbors for a little chat. Other women sent their slaves

on such errands and themselves remained in their homes. The poor women thus had more freedom than the rich.

When a child was born in Sparta a committee of old men decided whether it should live or not (sec. 66). In Athens it was the father of the little newcomer who decided whether to reject it or keep it. If he chose not to keep the child, it was exposed outside the house, where it died of hunger and neglect, unless some passer-by took it and raised it as a slave. Girls were more frequently rejected than boys. The rejection of an infant was far more frequent in Sparta than in Athens.

73. The Boy and the Young Man. — If the child was accepted it was left in the care of its mother. A boy when seven years old was placed under the care of a ped'agogue, who was usually a slave. He taught the boy to obey and to cultivate good manners and had the right to beat him if necessary. Later the boy attended school and learned not many things, but a few things well. The pedagogue accompanied the boy to school and waited to return with him when the lessons were over. Athens had no

GREEK SCHOOL TEACHER, PUPIL, AND PEDAGOGUE

From an ancient Greek vase painting. The teacher is instructing the pupil from a parchment roll. Between them, hanging on the wall, is shown a lyre.

public schools. A teacher organized his own school and lived by the fees of his pupils. Most schools were in comfortable rooms, but some teachers sat and conducted their classes in the streets. The schoolroom had little furniture, perhaps only a stool for the teacher, a few benches for the boys, and statues of Apollo and the Muses — nine goddesses of song, poetry, arts, and sciences.

The boy was taught reading, writing, grammar, and arithmetic. He was also taught to recite poetry, to sing in the chorus, and perhaps to play the flute and the lyre. Lastly, the Athenian boy attended the gymnasium, or perhaps a wrestling school where he was carefully drilled in bodily exercise. While in Sparta the sole object was to make good soldiers, in Athens the object was to make men well-rounded in both mind and body. We must admire the Athenian method more than the Spartan.

The boy finished school usually before he was twenty, when he became a citizen. He could now come and go as he liked, except that he was expected to serve a few years in the army. If his country was not at war, this was not a very arduous task, nor did it take him far from home.

A young man of means sufficient to enable him to live a life of leisure found much to entertain him. He would spend his days in contests with his fellows throwing the discus and the javelin, or in the more severe exercise of wrestling or boxing; or he would stroll about the Academy or Lyce'um, two noted places of amusement in Athens. Here he could witness or take part in many games, could dance to the music of the flute and the lyre, or, if more serious-minded, he could listen to the philosophers who often came to these resorts to expound their theories of life.

Sometimes the young man would go with his companions on an extensive hunting tour far into the mountains and forests of Central Greece. Armed with a sling and a spear or javelin, wearing hat and boots (things not used in ordinary life), accompanied by a fierce Arcadian mountain dog or a Laconian foxhound, he would spend days or even weeks in the sport of the chase.

74. Marriage. — The Athenian girl was kept in ignorance. She never attended school nor learned to read. Until the age of fifteen she remained in strict seclusion at home with her mother, aiding her in keeping the household and spinning flax.

At the age of fifteen the girl was married. Most marriages took place in the winter months in the light of the moon. The father of a girl chose a husband for her without consulting her in the matter. It often happened that the young girl was married to a man whom she had never seen before the wedding day. Herodotus tells of one man who, having several daughters, permitted them to choose husbands for themselves, and he mentions it as a very unusual occurrence.

The marriage festival was similar in many ways to that of Babylonia (sec. 37). It is possible that some of the customs were borrowed from the Orient. After a day of gay festivities with friends of both families, the bridegroom took his bride in a chariot drawn by oxen or horses and proceeded to his home. They were followed by a noisy crowd on foot playing flutes and harps and singing songs. The crowd grew larger as the procession moved through the streets. In this procession the mother of the bride had a place of honor. She bore a torch lighted from the sacred fire of her own hearth.

A Greek married because the law and his religion required him to do so. He did not make his wife a companion; she was only his home-keeper and the mother of his children. The man was educated and well informed on all subjects; the woman was ignorant and not companionable. One writer speaks of marriage as a necessary evil. With all our admiration for the ancient Greeks, we must agree that in their treatment of women and newborn infants they were barbarians — like other ancient peoples.

75. Progress in Agriculture. — The Attic farmer lacked agricultural machinery. His plow in the earlier times was a forked tree trunk. Later it was made of parts fastened together with pegs and with an iron point. The plow was drawn by mules or oxen, the plowman guiding it by means of a handle.

The harvest time was made a season of festivity. The people indulged in all sorts of fun and frolic as they reaped their grain with sickles, bound it in sheaves, and carried it on their backs or in wooden carts to the threshing floor. The grain was threshed by the tramping of mules, oxen, or horses. It was then separated from the chaff by tossing it to the wind.

The grain, wheat or barley, was ground between two heavy millstones, the upper one being turned on the lower one (which was immovable) by means of a handle. In the rural districts, however, where grain was used in small quantities, it was usually ground in hand mortars by slaves.

In addition to the raising of grain the Greeks gave much attention to cultivating the vine and the olive and fig trees.

There were many superstitions connected with rural life. One god or goddess watched over the growing grain, another caused the olive tree to bring forth its fruit, while still another had the care of the vine. Almost every movement the farmer made from the sowing of the grain to the gathering of his harvest had its religious meaning and was accompanied with some sort of religious ceremony. If the ground brought forth grain plentifully, it was Demeter that was to be thanked; Diony'sus made the vine to bring forth grapes, and the goddess Athena, the most venerated of all, was ever vigilant in her protection of the precious olive tree.

The food of the Greeks was not very different from that which we find on our own tables — wheat or barley bread, meat occasionally, fish and nuts; but potatoes, tea, coffee, and bananas were unknown to them. The universal drink was wine. Oil and sometimes wine were used for softening bread. The Greeks did not sit at the table as we do; they reclined on couches while taking their meals.

76. Various Industries. — The great factories of our cities, driven by steam or electric power, were undreamed of by the ancients. In all countries man learned by a slow and laborious process to make the things he needed in addition to those which nature furnished ready to hand.

Facing 89

GREECE
AND
GREEK COLONIES
Scale of Miles
0 100 200 300 400 500
Ionians
Dorians
Æolians and Achæans
Phœnicia and Phœnician Colonies
Longitude East from Greenwich
0 10 20 30
45 40
GAUL
Rhone R.
Po R.
SPAIN
Massilia
Olbia
CORSICA
BALEARIC IS.
SARDINIA
Rome
Neapolis
Ancona
ADRIATIC SEA
ITALY
Tarentum
MAGNA GRÆCIA
SICILY
Carthage
Syracuse
IONIAN SEA
MEDITERRANEAN SEA
Epidamnus
Apollonia
MACEDONIA
THRACE
Danube R.
Byzantium
Thessalonica
THESSALY
Athens
Sparta
LESBOS
Mytilene
LYDIA
CHIOS
IONIA
Ephesus
Miletus
CARIA
MELOS
CRETE
RHODES
CYPRUS
ASIA MINOR
Halys R.
SCYTHIA
Caucasus Mts.
COLCHIS
BLACK SEA
Sinope
Trapezus
Euphrates R.
Damascus
Sidon
Tyre
PHŒNICIA
PALESTINE
Dead Sea
Naucratis
EGYPT
Nile R.
Red Sea
ARABIA

A stroll through the streets of Athens in the classic period, 400 or 500 B.C., would reveal many a busy workshop. It will be seen that craftsmen of the same craft often occupy the same street: the potters are numerous along one street, the masons and builders along another, while the jewelers predominate in another. The name of the street often designates the business which characterizes it, as the "street of the stonemasons."

In the northwest part of the city we find the street of the potters. Here we see making all manner of vessels of clay, from the cheap and plain kitchen utensils to the highly artistic urns and vases, many of which still exist and are to be found in our museums. We find also the street occupied by the masons and builders. Here various classes of workmen are engaged. The stonecutter shapes and polishes stone or marble blocks; a carpenter frames doors from timbers brought from the Attic forests; while the roofers are preparing tiles.

One street is devoted to the work of the millers and the bakers. The finished loaves and barley cakes, baked in large earthen ovens, are sold to the consumer at the market place or on the streets by regular bread sellers. Here is a street given to the cloth makers, the fullers, and the dyers. The weaving is done on hand looms, worked by men or women. The woven cloth, of wool or flax, after being fulled and dyed, goes to the garment cutters and is made into garments.

The one garment generally worn by men and women is the tunic, called a chiton (kī'ton), a loose flowing robe, without sleeves, fastened about the shoulders with a clasp or button and falling gracefully over the body.

III. Greek Colonization

77. Swarming Across the Sea. — The Greeks were like a hive of bees. They outgrew their quarters and were obliged to swarm. Greece was not only a small country, it was also unfertile and even barren in many parts. It could not support a great population,

and the people naturally cast their eyes across the sea in many directions. There were fertile lands to allure them on the coasts of the Mediterranean and the Black Sea. Many of these places were sparsely peopled, and the enterprising Greeks made use of their opportunity. Not only the Greeks of Greece but also those of western Asia Minor and the Ægean islands became great colonizers.

Greek settlements were made in many lands. The northern coast of the Ægean Sea and the shores of the Black Sea became dotted with the colonies of these enterprising people. They had a settlement in Egypt at the delta of the Nile; they planted colonies in Cy'prus and on the neighboring southern coast of Asia Minor, in northern Africa, in southern Italy, southern France, and even in Spain. Colonizing by the Greeks was most active from the eighth to the sixth century B.C.

78. How the Greeks Colonized. — When England colonized America she granted the colonies certain privileges, but did not grant them absolute freedom. Independence came only with the Revolution. The Greek colonies, on the other hand, were independent from the start, though each continued to cherish the friendship of the mother state.

The Greeks did not colonize by going out singly or by families or in small groups. They went out in large numbers. When a colony was to be founded they consulted the oracle at Delphi, and if the answer was favorable they chose a " founder " who was to be their leader. They put to sea in as many vessels (sailboats furnished also with oars) as were required. When they reached the place of settlement the founder traced out an inclosure on which to build a city, constructed a sacred altar, and lighted the holy fire from embers brought from the home city. A city was founded in a single day, and everything was done with solemn religious ceremony.

Many of the Greek colonies came to be of great importance, rivaling the leading cities of Greece. Only a few of these can be mentioned here.

We think of ancient Italy as the dwelling place of the Romans, but in fact there were many Greek towns in southern Italy before the Romans were heard of. So numerous were the Greek settlements that southern Italy was called Great Greece (Magna Græcia). In plain view of the Italian shore lies the island of Sicily, in which also many Greek settlements were made. Among them was the city of Syr'acuse, founded by Corinthians about 732 B.C. Syracuse was surrounded by a wall fourteen miles in length, and it became the mother of various other colonies.

Had all the Greeks been capable of uniting under one government, they might have formed one of the great empires of antiquity.

Side Talk

The Legend of Euxenus. — This story was told in connection with the founding of the Greek colony in southern France, where Marseilles now stands: Eux'enus, a citizen of Greece, came to Gaul, as France was then called, in a merchant ship. A Gallic chief invited him to attend the marriage of his daughter, and Euxenus did so. A custom of this people was that the intended bride should choose a husband from among the guests invited to her wedding. She did this by entering the guest chamber bearing a cup, and the guest to whom she presented this cup was to be her husband.

On this occasion the beautiful daughter of the chief entered the chamber, looked over the men, and offered the cup to Euxenus. This unpremeditated act was regarded as an inspiration from heaven. The marriage was celebrated and the chief granted his new son-in-law permission to found the colony of Massilia — the modern Marseilles.

Questions and Topics. — I. Give the location of Sparta. Describe the classes of the people. How did the Spartan training of a warrior differ from modern military training? What can we find to admire in the education of a Spartan boy or girl? What were the defects in it?

II. Describe Attica and locate Athens. What is democracy and the origin of the word? Who is the author of the expression, "making the world safe for democracy," and what is meant by it? Why were the Athenian people anxious for self-government? Who was Solon and what debt do we owe to him? Describe the working of an Athenian assembly. How did an Athenian entertain himself? Compare the

treatment of infants in Athens and in Sparta. Which was preferable, the Spartan or the Athenian method of educating children? Why? How did a young Athenian spend his time? Do we think it wise for a young man not to have a regular occupation? Describe a Greek marriage ceremony. Describe the raising and harvesting of grain. What were the religious beliefs in connection with agriculture?

III. Why did the Greeks seek to build colonies? What was the important difference between the plan of Greek colonizing and that of England in colonizing America? Which was the wiser plan? Why? Why did the Greeks never build up an empire? What is an empire (sec. 21)?

For Further Reading. — Westermann, *Story of the Ancient Nations*. Bury, *History of Greece*. Blümner, *Home Life of the Ancient Greeks*. Gulick, *Life of the Ancient Greeks*. Tucker, *Life in Ancient Athens*. Botsford, *Source Book of Ancient History*. Botsford, *History of the Ancient World*. Fling, *Source Book of Greek History*. Morey, *Ancient Peoples*.

CHAPTER VI

THE BRILLIANT AGE — LITERATURE, PHILOSOPHY, FINE ARTS

I. Athens in the Age of Pericles

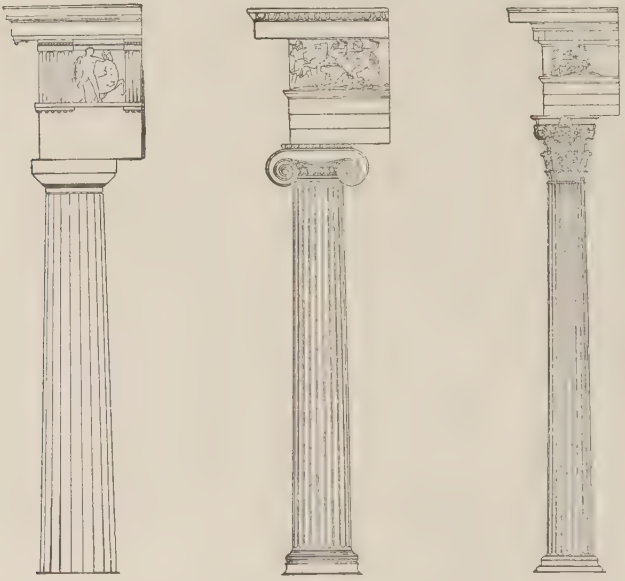
79. The Greatest Greek Statesman. — No people can leave a great name in the world's record except through the leadership of men capable of taking the initiative in various lines of human thought and endeavor. The enduring achievements of Greece were due to its great leaders, a few of whom will be noticed in this chapter.

The greatest of the Greek statesmen was Pericles (pĕr'ĭ-klēz) of Athens. In 480 B.C. Athens passed through a dreadful baptism of blood and fire, during the wars with the Persians described in our next chapter. Pericles on entering public life found a great work to do in rebuilding and adorning the city. Though descended from a noble family, he took the side of the people against the aristocrats and through his transparent sincerity and candor soon won the confidence of all. Pericles was a many-sided man. He was not only a statesman, but he was an able commander who won battles on land and sea; he was the greatest orator of his generation, and when he spoke before the assembly there was no escaping the irresistible charm of his eloquence. Moreover, he was a man of highest honor and integrity, and he gave his talents to his country with unselfish devotion.

For forty years, to the time of his death in 429 B.C., Pericles, through his sheer force of character, his surpassing ability, and his magic eloquence, was master of Athens. As Thucydides, the historian of the period, informs us, "The Democracy existed in name; in reality it was the government of the first citizen."

Plutarch says, "He got all of Athens and all affairs pertaining to the Athenians into his own hands."

Pericles was the chief builder of the Athenian Empire; under his leadership Athens was mistress, for a time, of more than half of Greece. He adorned his city with magnificent buildings, un-



ORDERS OF GREEK ARCHITECTURE

The three styles of architecture are distinguished by the form of the columns. The Dor'ic was the oldest and simplest, the column having a simple capital and no distinct base. The more slender Ion'ic column rested on a base, and the capital was adorned with a spiral roll. The Corinthian, latest of all and a modification of the Ionic, had a capital embellished with designs taken from the acanthus leaf. The modern "skyscrapers" may be compared with the plan of the Greek column, the lower stories and the top being decorated and the rest of the building left plain like the shaft of the column.

surpassed in architectural beauty; he gathered to himself and encouraged the leaders in art, sculpture, philosophy, and literature, and made his city the metropolis of culture. In the matter of

government, Athens, under the superb leadership of Pericles, reached a high state of efficiency.

80. Great Men of Athens. — Grandly supreme stands the city of Athens in its production of men who achieved immortal fame, and the golden age of Athens was the Age of Pericles. If we enlarge the "Age of Pericles" so as to cover one century beginning with the time when Pericles entered public life (469 B.C.), we have a record so astonishing as almost to surpass belief. No other city can approach anywhere near the record of this wonderful Attic metropolis. In fact it has been asserted and is probably true that in all history there has never been another equal period of time in which the whole world produced as many geniuses of the first rank as Athens produced in the Age of Pericles. Here is a partial list:

If one were to name a half dozen of the most famous historians of the world, in that short list there would be two Athenians of the Age of Pericles — Herodotus, the Father of History, and Thucydides. Among the world's greatest dramatic poets three Athenians of this period must be named. These were Æschylus (ĕs′kĭ-lŭs), Sophocles (sŏf′o-klēz), and Euripides (ū-rĭp′ĭ-dēz).

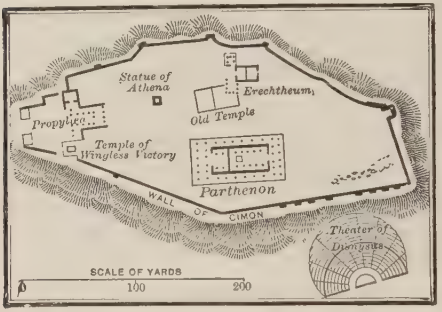
The greatest of the Grecian sculptors, perhaps the greatest of all time, was Phidias, who worked under Pericles in beautifying the temples of the Acropolis. Praxiteles (prăk-sĭt′e-lēz), who ranks next to Phidias, flourished somewhat later, but still within the same century.

In philosophy Greece presents three colossal figures, in Socrates (sŏk′ra-tēz), Pla′to, and Aristotle (ăr′ĭs-tŏt-′l), none of whom has been surpassed in his chosen field during all the ages that have elapsed since that day. The same statement is true of Demosthenes (de-mŏs′the-nēz), who is considered the prince of the world's orators.

All these were men of Athens and all lived within the century we have designated. There are still others among the Athenian immortals of the time. The above-named characters will be noticed more fully in the following pages.

II. Greek Architecture and Sculpture

81. The Acropolis. — In the heart of Athens was a hill or small plateau called the Acropolis or citadel, measuring about 1100 feet in length by 500 feet in width and rising about 150 feet above the plain. On this hill were erected buildings of the greatest architectural beauty produced by the ancient world.[1]



Plan of the Acropolis

Most famous among these was the Par'thenon, a temple to Athena, the virgin goddess after whom the city was named. This temple was erected under the direction of Pericles. It was built of Pentelic marble, in the Doric style of architecture. It was small in comparison with the great temples of Egypt and Babylonia; but in classic taste and exquisite proportions it surpassed them all. The Parthenon was a product of that wonderful outburst of creative genius which characterized the Age of Pericles. The ruined walls of the Parthenon still remain. For two thousand years the building was preserved in an almost perfect state, being used in turn as a pagan temple, a Christian church, and a Mohammedan mosque; but in

[1] The view of the Acropolis on the opposite page was taken from the plain on the east. Most of the modern Athens is on the west. The ruins of the Parthenon, as they appear to-day, can be seen on the summit. Some of the beautiful marble bas-reliefs and other sculptures that served as decorations for the temple were transported to the British Museum by Lord Elgin in 1801, and have thus been preserved.

The group of columns on the plain near the center of the picture are the ruins of a temple to Zeus, built between 174 and 164 B.C. It was entirely of marble, and had 104 Corinthian columns more than 50 feet high. Of these, 48 stood in triple rows, with 56 in double rows at the sides.

The Acropolis of Athens

THE NIKE OR WINGED VICTORY OF SAMOTHRACE

1687, when used as a Turkish powder magazine, it was partly blown to pieces during a bombardment by the Venetians.

The city of Athens was adorned with many other artistic temples and monuments and statues, and the same was true of other Grecian cities.[1] The houses in which the people lived, when they lived in houses at all (much of the time was spent in the open air), were low and small and packed together on the winding, ill-paved streets. The Egyptians, as we have noticed (sec. 23), lived in poor houses in order to build fine stone houses for their mummies. The Greeks, on the other hand, spent their extra money in erecting great temples and monuments in which all the people took a personal pride. No other people in history were as a whole so artistic and so classic in their art as the Athenians. By classic we mean of fine artistic taste, with a true sense of proportion, simplicity, and grace, and a contempt for all that is tawdry and bombastic.

82. The Great Sculptors. — Phidias produced many sculptures, but is especially known as the decorator of the wonderful temple of the Parthenon. Around the walls and cornices were groups of gods and heroes exquisitely wrought in gold and ivory and marble. There were figures of horses and chariots, soldiers, beautiful women, and many other figures together producing in the beholder a sense of beauty and unsurpassed splendor. In the temple, most wonderful of all, was the colossal statue of Athena (Minerva), standing 39 feet in height and made of gold and ivory.

[1] The famous marble statue of Nike (nī'kē), the goddess of victory, shown on the opposite page, was erected on the island of Sam'othrace in the northern part of the Ægean Sea, to commemorate a naval victory in one of the wars between successors of Alexander the Great (sec. 115). She is represented as standing on a pedestal in the form of the prow of a tri'reme, blowing victorious strains on a trumpet which she held in her right hand. The statue found in 1863, and the marble prow discovered later, are now in the Louvre, Paris. R. B. Richardson, in his *History of Greek Sculpture*, says of the Nike: "She is without head or arms, but so grand is her attitude that we hardly miss them. The onward rush which she shares with the rushing trireme makes her one of the finest, one might almost say, the very finest, of all Greek sculptures."

Porch of Maidens Attached to the Erechtheum (ĕr-ek-thē′um)

This building, on the Acropolis (plan, page 96) was, next to the Parthenon, the most important building of the great age of Greek sculpture. The Maidens stand four on the front and one on each end supporting with their heads the top of the portico. This is the best example of using human forms in place of columns.

The masterpiece of Phidias, however, was his colossal sitting statue of Zeus, in the temple of Olympia.

Praxiteles, who ranks second only to this Athenian master, left the world some beautiful pieces of sculpture, most of which have perished. Other great sculptors there were, but some of the best work which has come down to us is by unknown hands. The most famous of the statues by unknown sculptors is the Venus of Milo (mē′lō), which was unearthed in 1820 on the island of Milo or Melos and is now in the Louvre in Paris. Others are shown on pages 73, 74.

Greek sculptures and temples were embellished by the use of bright colors.

III. Greek Literature

83. Homer. — The greatest of the Greek poets was Homer. He belonged to the early period, perhaps 1000 B.C., though the exact time of his life cannot be determined. His birthplace is unknown and seven different cities contended for the honor. It is said that he was blind. The greatest of the Homeric (ho-mĕr'ik) poems is the *Iliad*, which describes the siege of Troy, and especially the wrath of Achilles (sec. 58).

The *Iliad* is an epic poem of wonderful power and beauty. Various critics have attempted to show that this great poem could not have been the work of one man, but the unity of the poem and the sameness of style throughout seem to indicate that it is the work of a single hand. The whole poem, whether it treats of the most ordinary actions of life, or of the heroic deeds of gods and heroes, is stately and grand and never monotonous.

Another great epic said to have been the work of Homer is the *Od'yssey*, which relates the adventures of Ulysses on his return from the Trojan War.

These poems are said to have been learned and handed down from one generation to another for several hundred years before they were put into written form.

84. Sappho and Pindar. — The two most celebrated lyric poets were Sappho (săf'ō), who flourished in 600 B.C., and Pindar, who was born in 522 B.C. The tastes of the people had changed, and lyric poetry became more popular than the epic. Lyric poetry is that which is suitable for song with the accompaniment of the lyre, — odes, love songs, and the like.

Sappho was born in the city of Mytile'ne on the island of Lesbos. The Greeks esteemed her next to Homer, and though only a few precious fragments of her poetry have been preserved, there is reason to believe that she was the greatest woman poet that ever lived. The marvelous beauty and tenderness of her verse, the exquisite harmony and subtle charm, have never been surpassed.

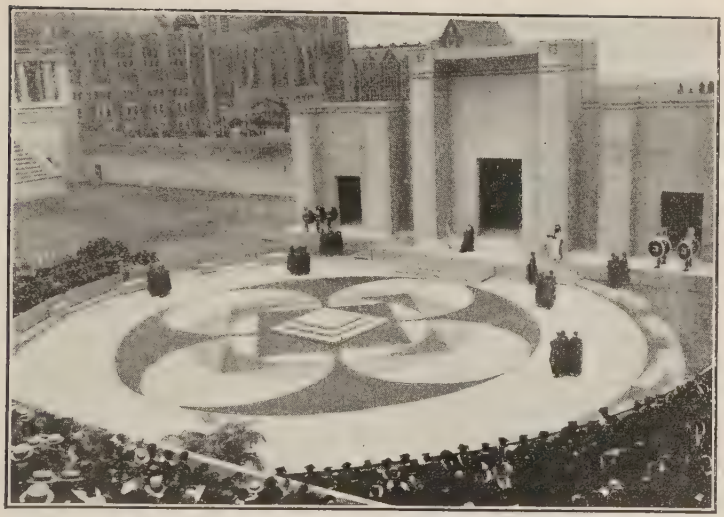
Pindar was a native of Thebes in Bœotia. He lived through the Persian Wars and far into the time of Pericles. His odes were for the most part written in honor of the Olympian games. These games, it must be remembered, had a religious meaning, and the odes of Pindar were pervaded with a deep religious feeling. Like the songs of Sappho, the poems of Pindar are faultless in form. It has been said that his poems show as subtle and as successful an art as is known in literature.

85. **The Theater of Dionysus.** — The Greeks were fond of the theater, and their plays usually had a religious meaning. There was one great theater in Athens, on the eastern slope of the Acropolis, the spacious theater of Dionysus, the wine-god, in whose honor two great festivals were held each year. The auditorium was a vast amphitheater in the open air, seating 30,000 people. The stone seats, rising tier upon tier, faced a central open space called the orchestra, and back of this was the stage.

Here people gathered in great numbers day after day and saw the sat'yrs, clothed in goatskins, singing their goat songs and dancing around the altar dedicated to the god of wine. The dancing group, called the chorus, was composed of young men and boys of the noble families, long trained for this purpose. Later the play on the stage was introduced by Thespis, as tradition informs us, and we still use the word Thespian to designate the drama.

Some of the plays were jovial and were called comedies, from a Greek word meaning a joyful festivity. Others presented the serious and often fatal aspects of life. These were called tragedies from the Greek word *tragos*, a goat, because in the early period a goat was sacrificed in the plays. The first presentation of the dramas of the great poets was usually in this famous theater of Dionysus.

86. **Three Great Dramatists.** — With the Greek drama three great names are always associated — Æschylus, Sophocles, and Euripides. All of these authors lived in the Age of Pericles, all



MODERN PRODUCTION OF A PLAY OF EURIPIDES

The chorus in the old Greek play was a company of singers who both took part in the action and served as interpreters of it to the audience. They are represented in the picture by the groups in dark robes standing in the circular space of the orchestra around the altar. The part of the chorus gradually decreased in importance as the number of actors was increased. The stage or scene was always very simple in structure. The picture is from *The Trojan Women*, as presented in the Stadium at the College of the City of New York in 1915.

were Athenians, and together they raised the dramatic art to a high degree of perfection.

Æschylus (525–456 B.C.) is known as the Father of Greek Tragedy. He had been a soldier and had fought at Marathon, at Sal'amis, and at Platæ'a, three great victories of the Greeks in the Persian Wars. In his tragedy *The Persians*, the author depicts his conception of the effect of the news of the battle of Salamis on the Persian court. The best-known and probably the greatest of his tragedies that has been preserved is *Prometheus Bound*, describing with much vividness and power the sufferings of that hero while chained to the rock (sec. 56).

Sophocles, the second of this remarkable triumvirate, was the

son of wealthy parents. He was carefully trained in music and poetry. At the age of twenty-five, in a contest of the dramatists, Sophocles won first prize. It is said that Æschylus, who had been the master of the Greek drama for thirty years, was so chagrined at his defeat that he left Athens and went to live in Sicily. The characters of Sophocles were less heroic and more human than those of Æschylus. One of his female characters, the dutiful Antigone (an-tĭg′o-nē), is pronounced as nearly perfect as any to be found in literature.

Euripides was sixteen years younger than Sophocles, and forty-five years younger than Æschylus. Plutarch pronounces him the most tragic of poets. He depicted the life of the lower classes of the people. Eighteen of his plays still exist, while only seven of the plays of Sophocles have come down to us.

87. The Great Historians. — The two most renowned historians of Greece were Herodotus and Thucydides, both of whom flourished during the same brilliant age in Athenian history, the Age of Pericles.

Herodotus (484–425 B.C.) is called the Father of History, although there were many lesser writers of history before him. He was the first to write an extensive history which has come down to us. His great life work was his history of the Persian Wars. Most of our detailed knowledge of Marathon and Salamis comes from this interesting and painstaking writer.

Herodotus was born in Asia Minor, but became a resident of Athens. He traveled in many lands — Egypt, Asia Minor, Babylonia, and Italy — and wrote interesting accounts of them. He not only wrote down what he observed about the people among whom he traveled, but also included many tales and legends that were related to him.

Thucydides was younger than Herodotus by about thirteen years. The story is told that Thucydides, when a boy in his teens, was moved to tears while hearing Herodotus recite his history to an admiring crowd. It is agreed that Thucydides was a far more accurate and critical historian than Herodotus. He

was exceedingly careful to be accurate in all he wrote. His great work is the history of the Peloponnesian (pĕl-o-po-nē′shan) War, to be described in our next chapter.

Xenophon (zĕn′o-phon) may be ranked third among the Greek historians, though he can hardly be classed with Herodotus and Thucydides. He was born in 445 B.C. and lived to be ninety years of age. He wrote some important historic works. The one best known is his *Anab′asis*, an account of the expedition of a Greek army in Asia Minor.

It was a source of no little pride to Xenophon that in his younger days he had been a disciple of the great philosopher Socrates. It is related that the philosopher, attracted by the comely appearance of the young man, wished to admit him into his circle of learners. Meeting him one day in a narrow passage, he placed his staff across the path and stopped him, and asked, "Where are those things to be purchased which are necessary to human life?" Xenophon was at a loss for a reply, and the philosopher asked, "Where are good and honest men to be found?" The boy still hesitated, and Socrates added, "Follow me and learn." From this time Xenophon is said to have been a faithful and devoted pupil of Socrates.

88. Demosthenes. — In the olden times before the invention of printing, oratory was more of a fine art, and orators had more influence with the people than at present. With few books and no newspapers or magazines, the people were largely dependent on public speakers for their information. Greece was preeminently the nation of oratory, and the prince of Greek orators was Demosthenes (385–322 B.C.). There are many stories of how this remarkable man struggled in his youth to overcome obstacles before he reached the goal of success.

One contemporary writer says that Demosthenes spoke with pebbles in his mouth to cure himself of stammering. He practiced before a mirror to correct his facial expression. To accustom himself to the tumult of a noisy audience, he practiced on the seashore where the waves were dashing against the rocks. In order

to cultivate a clear style he copied and recopied many times the orations of the renowned men of the past, especially those scattered through the history of Thucydides. Such unwearied effort is sure to win success, and so it did in the case of Demosthenes. He became the greatest orator of his time if not of all time. To this day he is regarded in all lands as the peerless master of his art.

Among the great orations of Demosthenes are the *Philip'pics*, so called because they were directed against Philip II, king of Macedonia. For fourteen years this ambitious monarch of the north was held at bay in his encroachments on Greek soil, and it was chiefly through the masterly efforts of Demosthenes.

Athens rewarded her great son. The city voted him a crown of gold. But another noted orator disputed his right to it. The matter was decided by an oratorical contest. It was at this time that Demosthenes delivered his celebrated *Oration on the Crown*, and his victory was most decisive.

IV. The Great Philosophers

89. Socrates. — In studying the wonderful outburst of genius in Athens during the century of Pericles, we have noted some of the achievements of this little city in architecture and sculpture, in literature, oratory, and statesmanship. But her record in philosophy is probably the greatest of all. Among the thinkers of all time the names of Socrates, Plato, and Aristotle must be placed in the first rank.

First in point of time was Socrates (469–399 B.C.). He was the son of poor parents, but being taken into the family of a rich man as tutor, he found ample opportunity for self-culture. Like nearly all the Greeks of his time he served in war and on one occasion he saved the life of his disciple Xenophon, the historian, by carrying him, wounded, back from the battle front. Above all things Socrates loved philosophy, the study of the causes and meaning of things.

Seeing that many people were misled by teachers of eloquence, called Sophists, Socrates set himself the task of correcting the public mind. All his teaching was oral, and he left no writings. He walked through the streets of Athens asking questions of groups of hearers, drawing them out by means of dialogue. This method of teaching is known as the Socrat'ic method.

THE DEATH OF SOCRATES

From a modern painting. The philosopher is awaiting the cup of hemlock poison which is to bring about his death. With him are friends, including Plato and his pupil Crito.

Socrates was a burly, ungainly looking man with a flat nose and massive forehead — the opposite of the Greek ideal of beauty. His maxim was "Know thyself." Without opposing the national religion, he taught the immortality of the soul and the existence of one supreme God who created and sustains the universe. He made many enemies and they caused his arrest and trial on the charge of corrupting the youth by leading them into false beliefs. He was condemned to death. With the utmost com-

placency he drank the cup of hemlock and expired at the age of seventy years. His admiring pupil Xenophon wrote an account of his teaching.

90. Plato. — The greatest of the pupils of Socrates was Plato (427–347 B.C.). An ambitious youth and ardent student, Plato began as a poet; but one day he happened to hear Socrates speaking to a crowd of eager listeners. He was captivated, and resolved thenceforth to give his life to philosophy. He became a faithful follower of the great teacher, and when Socrates was condemned to death Plato went into exile. Returning to Athens, he became a teacher in the garden called the Academy. From this we get our word academy, a place of learning.

Like Socrates, Plato believed in God and immortality. No other pagan teacher, it has been said, had so many points of affinity with Christian teaching. Unlike Socrates, Plato put his thoughts into written form. Many of his writings are in the form of dialogues in which Socrates is one of the speakers. His *Republic* pictures what the ideal state should be. His writings, full of poetic beauty and profound wisdom, left a deep impression on his age, and have been the delight of all ages since his day.

91. Aristotle. — In the renowned triumvirate of Athenian philosophers, Aristotle (384–322 B.C.) comes third. Born fifteen years after the death of Socrates, he was linked with that great man by Plato, who was the pupil of Socrates and the teacher of Aristotle. For many years Aristotle was a diligent student under Plato, but he worked out his own system of philosophy. He did not, like his teacher, confine himself to mind and morals; he dealt also with material things and with natural law. He wrote profoundly on logic, rhetoric, politics, poetry, physics, and metaphysics, and his works stand among the masterpieces of the ages.

It may be said that as Plato surpassed his teacher, Socrates, so Aristotle surpassed Plato. It is the common belief and is probably true that Aristotle stands without a peer as a philosophic thinker, that his intellect was the most profound and masterly in the history of the world.

Philip II, king of Macedonia, secured the services of this famous Greek philosopher as preceptor to his son and heir to his crown, Alexander, whom we know as Alexander the Great. For many years the royal pupil sat at the feet of the great Athenian, and later when he came to his father's throne he remembered his former teacher with many valuable gifts.

Questions and Topics. — I. What did Pericles do for Athens? See what you can find about Pericles in the school library. Write a short essay on Athens in the time of Pericles. Can you name a half dozen men now living who have, in your opinion, achieved immortal fame?

II. Describe the finest piece of architecture known to have been produced by the ancient world. Who was Phidias? What is meant by classic? Name a living sculptor.

III. What is literature? What can you tell of Homer? Can you name an epic poem written in English? What is lyric poetry? Who were Pindar and Sappho? Describe the theater of Dionysus. What was the origin of the word tragedy? What is a drama? a dramatist? Who were the great Greek historians? By what means did Demosthenes train himself in oratory? Why did an orator in those days have greater power than one in our times?

IV. What is philosophy? What was the maxim of Socrates? What was Plato's religion? Write a short essay on Aristotle. Do we give as much attention to the fine arts as the Athenians did? Do we give as much attention to money making? What can we learn by studying Athenian life?

Events and Characters. — Great work of Pericles. Adorning of the Acropolis; Phidias and Praxiteles, great sculptors. Homer and the *Iliad*, about 1000 B.C. Sappho and Pindar. Æschylus, Sophocles, Euripides. Herodotus, Thucydides, Xenophon. Demosthenes. Socrates, Plato, Aristotle.

For Further Reading. — Same references as in preceding chapter; also Tarbell, *History of Greek Art.* Gardner, *Hand Book of Greek Sculpture.* Seignobos, *History of Ancient Civilization*, Ch. XIV. Goodspeed, *History of the Ancient World.*

Every teacher should require the class to read selections from the sources, such as may be found in the Source Books by Fling and Botsford. Each pupil should read the Funeral Oration of Pericles, at least one oration of Demosthenes, and excerpts from Plato and others.

CHAPTER VII

WARS OF THE GREEKS

I. The Persian Wars

92. Beginnings of a World Struggle. — For a thousand years or more before 500 B.C., the people of Hellas flourished unmolested in the land of Greece. They plowed the seas near and far with their little craft; they planted many colonies and developed a great commerce. At the beginning of the fifth century B.C. the Greeks were making great progress in philosophy, in literature and art, and in beautifying their cities. Now and then in the past they had had their petty wars among themselves or on their borders, but never had they come into serious hostile contact with any dangerous foe from without.

But an evil day came and the Greeks found themselves in a long life-and-death struggle with the greatest military power in the world. This conflict with the Persian Empire (sec. 34), known as the Persian Wars, occurred just before the brilliant outburst of genius in Athens as noted in the last chapter.

Darius was now on the Persian throne. He was extending his vast empire into Europe. He had annexed all of Asia Minor, including the Greek cities on the Ægean coast. He had made the Greek colonies about the Hellespont, and all around the Black Sea, subject to his iron rule. He annexed Thrace and Macedonia even up to the boundary of Thessaly. When the Greeks of Asia Minor revolted, he destroyed the noble city of Mile'tus, one of the largest and most cultured of all the Greek cities, leveled it to the ground, slew its defenders, and sold its women and children into slavery.

It seemed for a time as if the whole of Greek civilization was

to be destroyed by the invading hordes of the Orient. But the Great King had yet to reckon with Athens and Sparta. The Athenians had sent aid to their hapless kinsmen of Miletus, and Darius was incensed; he would take revenge on a people so bold as to raise a hand against him. He prayed to his god that he might have vengeance on Athens, and he bade an officer repeat to him at every meal, "Master, remember the Athenians." He had reason later to remember the Athenians, and the world remembers them to this day.

93. **The Battle of Marathon** (490 B.C.). — King Darius was determined to punish the little Grecian states for defying the great Persian power. But first he would give them a chance to save themselves from destruction. He sent messengers to them to demand earth and water as an acknowledgment that he was governor of both land and sea. Many of the Greeks trembled in fear of the Great King. They gave his messengers earth and water; but not so at Athens and Sparta. The Athenians cast the messengers into a pit; the Spartans threw them into a well and bade them get all the earth and water they wanted.

Darius now made it a matter of honor to punish the Greeks. He collected a fleet of 600 vessels, and on them sent a great army to the coast of Attica. The Athenians sent a swift long-distance runner to Sparta to ask aid in repelling the Persian hordes. The distance was 150 miles, but he reached Sparta the next day after starting. "Men of Lacedæmon," he cried, "the Athenians implore you to come to their aid." The Spartans were willing, but owing to a superstition their army would not move before the full moon. The Athenians had to fight the battle alone, for the Persians were at hand and delay was impossible.

The Persian army landed on the plain of Marathon, about 24 miles northeast of Athens. The Athenian army was 10,000 strong, and on the eve of the battle it was increased by a thousand men from the friendly city of Platæa in Bœotia. The number of the Persian host is given by Herodotus as ten times greater, but it is believed that his figures are too large.

There were ten Athenian generals, who usually commanded in turn. The ablest of these was Miltiades (mĭl-tī′a-dēz), and he was chosen by his fellows to command on this famous day. The Persians opened the battle by shooting a cloud of arrows through the air. The Greeks darted beneath the flying missiles and grappled with the foe in a deadly hand-to-hand conflict. The Greeks were far superior in skill and training, and after the battle lines had surged to and fro a short time, the Persians gave way and ran to their ships, leaving many dead and dying on the field.[1]

Battle of Marathon, 490 B.C.

94. Results of Marathon. — Never before in the world's history had so much depended on the outcome of a battle as at Marathon. It was this conflict that decided whether Greek or Asiatic civilization was to prevail in Europe during the centuries to come. Had the Persians won this battle they would soon have overrun all Greece. Oriental despotism would have crushed out the growing democracy of this liberty-loving people, and its blossoming literature and art would have been blasted before the season of its fruitage. For thousands of years the leadership in human progress and civilization had been held by Asia, but now it passed into the hands of Europe, where it has since remained, and the supreme moment in making the transfer was the moment of the turning of the tide of battle on the plain of Marathon.

[1] It is said that an Athenian soldier, covered with blood and wounds, ran to carry the glorious news of the victory to Athens. When he reached the edge of the city the people gathered around him. He was dying from exhaustion and loss of blood. As he fell to the ground he gasped with his last breath, "Rejoice; we triumph." Modern Marathon races get their name from this famous incident.

95. The Ten Years' Respite. — The battle of Marathon placed Attica at the forefront of Greek states and made Athens the heart of the civilized world. A mound was thrown up on the battlefield to mark the grave of the heroic dead, and there it may be seen to this day. Miltiades was the hero of the hour, and statues were erected in his honor at Athens and Delphi.

The Persians returned to their own land beaten and dejected; but King Darius was all the more resolved that he would conquer the Greeks at any cost. He began preparing a gigantic expedition, but died before it was completed. His son and successor, Xerxes (zurk'sēz), a man far less able and far more boastful than Darius, continued the preparation.

Meantime Miltiades had died and another great man had arisen in Athens. This was Themistocles (the-mĭs'to-klēz), the leading statesman of his time. Themistocles was convinced that the hope of the future lay in making Athens a great sea power. Within a few years Athens had 200 triremes (trī'rēmz), the largest warships of the time. A trireme was a ship with three banks or tiers of oars, one above another. The oars of one tier were a yard longer than those of the tier below it. It required about two hundred men to handle a trireme.

From time to time the news reached the Greeks that great preparations were going

Greek Warrior[1]

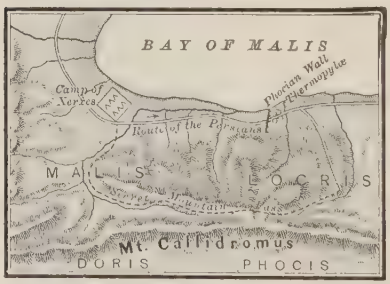
[1] Bas-relief of a hoplite, or heavy-armed foot soldier, found in 1838 some ten miles south of Marathon. It represents an Attic warrior of about 525 B.C. He is ready for battle, with all his armor on. The background was red, and the figure was painted in various colors. It is now in the National Museum at Athens.

on in Asia for another invasion of Greece. At length in the spring of 480 B.C. came the startling news that Xerxes, with the greatest army and navy ever assembled, had reached the Hellespont.

96. Thermopylæ. — One of the immortal words in Greek history is Thermop'ylæ.

The vast Persian army had crossed the narrow strait of the Hellespont on bridges of boats. It required seven days and nights to make the passage. Herodotus makes the number of fighting men 1,700,000, besides great numbers of followers. While his figures are doubtless too high there is little doubt that it was the greatest army ever assembled up to that time. This mighty horde now poured into Europe for the purpose of destroying the independence of Greece. And it was Athens that was the chief object of the Great King's wrath — Athens that had defied and humbled his father's army ten years before at Marathon. But Athens did not now stand alone. Various Greek states joined her, and among them was Sparta.

The Persians occupied all northern Greece, and to reach the central part they attempted the narrow passage at Thermopylæ.



PASS OF THERMOPYLÆ

At the time of Leonidas the pass was a path under the cliff about 40 feet wide.

But here the Greeks made a stand, with a small army — three hundred Spartans with a few thousand allies. They were led by the Spartan king Leon'idas. As the Persians approached, the Greeks leaped upon and slew them with their long spears. Again and again the Persians rushed upon the Grecian phalanx, each time to be cut down and their bodies added to those of their fallen comrades.

For three whole days this little band of men held the mighty army at bay. Then a traitorous Greek, in the hope of gaining a

reward, betrayed his countrymen by pointing out to Xerxes a secret path across the mountains. Soon the Persian hosts were pouring over the mountain in a torrent. To remain now at their posts meant certain death to the Greeks. Most of the allies fled; but Sparta had a law that bade her men conquer or die. Leonidas and his brave three hundred stood their ground and fought till every man was slain.[1]

97. **A View of the Two Armies.** — Great was the consternation among the Hellenes when the Persians broke through the mountain barriers into Central Greece. The way was now open to Athens. Many of the Greeks had already yielded to the invaders. Would the fruits of the noble victory of ten years before at Marathon be lost? Would European civilization be rent asunder and swallowed up by the Oriental despot and his Asiatic hordes? This was the vital question that had to be decided in this fateful year 480 B.C.

The invading host was a motley crowd. There were the Persians and Medes wearing soft tiaras, tunics of various colors about their bodies, "having scales upon them like the scales of a fish." They were armed with short spears and large bows with reed arrows, and each carried a dagger in his girdle. There were Assyrians with brass helmets, carrying shields, lances, daggers, and wooden clubs studded with iron. There were also Scythians (sĭth'ĭ-anz) with their heavy battle-axes, men of India in cotton tunics bearing bows of cane with iron-pointed cane arrows, Parthians in cloaks of skin, Ethiopians clothed in leopard skins, Arabians, and many others, each with the dress and equipment of his country.

Against this motley horde the Greeks had to fight the battle of a higher civilization, not only for themselves, but for future generations. The Greeks were far fewer in numbers, but they

[1] Two brothers of King Xerxes were killed in this fight, says Herodotus, and the Persians "fell in heaps." A stone lion was erected to mark the spot where Leonidas fell. The slain were buried where they died, and an inscription that marked the place read: "Go, stranger, tell the Lacedæmonians that we died in obedience to their law."

had the great advantage of being better trained and of battling for home and family. The invaders had to be scourged into battle by their officers.

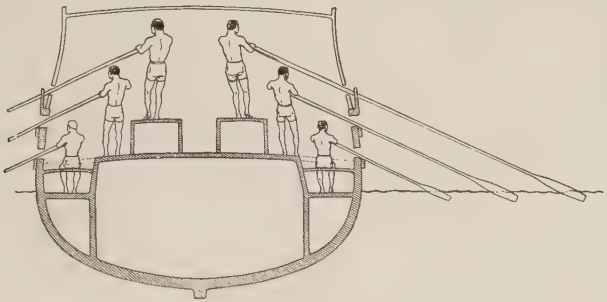
98. **The Battle of Salamis.** — The Great King entered Attica and was marching with his mighty host toward the doomed city. But Xerxes must have had his misgivings. He knew what marvelous warriors the Greeks had proved themselves at Marathon and Thermopylæ, and he heard many stories of the Greek character. Here is one from Herodotus:

The Great King was questioning some Greeks in his camp about the Olympic games. "For what prize do they contend?" asked the king. "An olive wreath," answered the men. One of the king's men thereupon exclaimed, "Good heavens, what manner of men are these against whom thou hast brought us to fight — men who contend with one another, not for money, but for honor!"

The city of Athens was deserted and the soldiers boarded the ships that lay in the bay between Attica and the island of Salamis. The Persian host marched on, entered the deserted Athens and burned it to the ground. Many of the Greeks now trembled with fear and were ready to flee for safety in their ships to the open sea, for the Persian fleet was near at hand. The boldest heart among them was that of their commander, Themistocles. He wanted to fight there, in the narrow bay, where he knew the Greeks would have the advantage. He sent Xerxes a letter urging him to attack immediately, lest the Greek ships should escape him altogether. The Great King, thinking it from some friendly sympathizer, took the bait. He ordered his fleet to attack without delay. Then occurred the battle of Salamis (480 B.C.), one of the most famous sea fights in history.

Xerxes had nearly 800 ships, and the Greeks had less than half that number. On a high place on the shore near by Xerxes had a throne erected, and on this he sat and watched the contest. What did he see?

He saw the well-trained Greeks ram his awkward vessels, smash their sides, and send them to the bottom of the bay. He saw thousands of men sink to rise no more. When he realized that the Greeks had won a complete victory, and that they might destroy his bridge of boats across the Hellespont, he hastened



A Section of a Greek Trireme (Restoration)

The Athenian trireme was a ship having three banks of oars. The oarsmen were placed in tiers, the top row wielding the longest oars. The ship was about 115 feet long, with a height above water of 10 feet and a width across decks of 18 feet.

away with a large part of his army, betook himself back to Asia, and never again returned to the Grecian shores.

After the remainder of the Persian army had been destroyed the next year at the battle of Platæa, the Persian monarch abandoned all hope of conquering Greece. A few years later he was forced to sign a humiliating treaty by which he was prohibited from having a fleet in the Ægean Sea or an army within three days' march of its coasts.

II. Civil War in Greece

99. Weakness in the Greek Character. — After the Persian Wars, as we have seen, came the Age of Pericles. In many respects the Greeks were the leading people and the most admirable of antiquity. Small and half barren as their little country was, they developed a taste, a genius, in sculpture and

architecture, in literature, philosophy, and oratory, that no other people, however great, has been able to surpass, and to this day the Greek models are followed and imitated in every civilized land.

But in one respect the Greeks were seriously deficient. They were wanting in the instinct of government. Kindred peoples as they were, with the same language and the same religion, it seems to us that they should have united their various states in a powerful all-Greek empire for the safeguarding of their institutions. But this they could not do. Many of the city-states developed strong local governments, but to unite in one solid union for the benefit of all seemed beyond their capacity. Had the thirteen American colonies, on winning their independence from British control, shown no better capacity for organizing a central government than that which characterized the Greeks, they would doubtless have fallen a prey to foreign intrigue and internal strife, and the great American nation of to-day would not exist.

The saddest chapter in the story of the Greeks is the account of their many disastrous, vicious wars among themselves, in which each side often appealed to the Persian king against their own brethren. The Peloponnesian War, the longest and most important of these conflicts, marked the beginning of the end of Grecian glory.

100. **Athens against Sparta.** — The southern Greeks, led by Sparta, formed a league called the Peloponnesian League. Farther north a confederacy was formed under the leadership of Athens, and gradually was transformed into an Athenian empire; it embraced parts of Central Greece, Thessaly, and most of the islands and coast lands of the Ægean Sea. The Spartans were Dorians (sec. 50), the Athenians were Ionians; and there was usually a spirit of rivalry, sometimes even of hatred, between the Dorian and Ionian Greeks. A conflict was inevitable, and in 431 B.C. the long, disastrous, fratricidal war had its beginning. It followed close upon the golden age of Athens, described in the last chapter.

Pericles was still at the helm in Athens at the outbreak of the war, and he guided affairs with a steady hand; but two years later (429 B.C.) he died of a pestilence that swept over the city, and there was none to fill his place. Seldom has a people suffered so

GREECE IN THE TIME OF THE PELOPONNESIAN WAR

great a loss at a critical moment as the Athenians suffered in the death of Pericles.

Athens was strong on the sea, and her fleets harassed the southern coasts. Sparta was weak on the sea, but strong in land forces, and her armies devastated many a fair community in the north.

101. Alcibiades and the Sicilian Expedition. — During a brief respite in the long struggle, a new war leader arose in Athens, —

Alcibiades (ăl-sĭ-bī′a-dēz), a man of much ability, young, popular, and dashing, but weak in judgment and in patriotism. This reckless young leader proposed that Athens undertake the conquest of Sicily, where some allies of Athens were already at war with Syracuse. It was a daring and perilous undertaking, but it appealed to the imagination, and the young men in thousands offered to join it. A great and costly fleet was built and in 415 B.C., with many thousands of men on board, it moved out of the harbor and sailed away for the western land.

But Alcibiades was accused of a crime, and instead of standing trial he turned traitor to his country and fled to Sparta. Sparta, advised by Alcibiades, sent a strong force to Sicily, and the Athenians were defeated. In later battles their whole fleet and army in Sicily were destroyed. The people of Athens wept and wailed over the loss of this splendid fleet and the forty thousand Athenians and allies who had perished. Never before had so great a calamity befallen them, and never again was Athens so prosperous and so great as it had been.

102. **The Fall of Athens.** — Sparta, with the aid of Persian gold, built a formidable fleet, and soon she discovered a strong commander. Lysan′der was the new master of the Spartan fleet. Eight years had passed since the disaster in Sicily, and Athens again had a splendid fleet of 200 triremes. The two fleets met in the waters of the Hellespont. The Athenians offered battle; the wily Lysander, safe under the walls of a city, refused. Day after day the same thing occurred. The Athenians came to believe that the Spartans were afraid to meet them. They grew careless and one day nearly all went ashore at the same time, leaving their ships in an open harbor. Thereupon Lysander deftly glided into the harbor and captured the entire fleet. The Athenians on shore, seeing what was taking place, ran with all haste to save their ships, but they could do nothing. Not only did they fail to save their fleet, but three thousand of them were captured by Lysander and every man put to death. Such was the cruelty of this cruel war.

Swiftly the news flew to Athens; the consternation and despair can only be imagined. Nothing since the Sicilian disaster was comparable to this.

The long war was nearing its end. Athens was not strong on land and she could not recover from this second calamity on the sea. She lay now at the mercy of Sparta, as every one knew. Lysander did not hurry; he knew that his prey could not escape. The following spring (404 B.C.), he appeared with his fleet in the harbor and demanded the surrender of the city that had so long defied the Spartan power. The people of Athens held out for a few weeks, but there was nothing before them but to throw themselves on the mercy of their enemies. They accepted the hard terms imposed by the Spartan commander, and the Peloponnesian War, of twenty-seven years' duration, was at an end.

Never in history was there a more regrettable war than this conflict of Greeks against Greeks. Thucydides the historian, who lived through most of the period, tells us that the devastation was frightful. The destruction of cities and the slaughter of the inhabitants, the wiping out of whole towns and villages, marked the path of the armies as they traversed the Grecian world year after year. Never thereafter did Greece recover from this damaging blow she had inflicted on herself through the Peloponnesian War.

Not long did Sparta hold the leadership she had won. In her government of other Greek states she proved herself a despot and a tyrant. Several of them revolted against her. Chief among them was Thebes, led by Epaminondas, who as a statesman and man of lofty ideals and lovable character compares not unfavorably with Pericles. In the war which followed, Sparta was completely humbled and her military power destroyed. Thebes became for a time the leading power in Greece, and even Athens, now that her old enemy was out of the way, again became an important Greek state.

103. Our Heritage from the Greeks. — Regretfully we take leave of these interesting people. Their disastrous civil wars

marked the passing of the zenith of Grecian glory. Unable to recover from the effects of these wars, the Greek states in the next century fell a prey to the encroachments of Macedonia and still later were absorbed in the mighty Roman Empire. But Greece had lived her life and had done her work in the world. It was the Greeks that saved the world for freedom by beating off the Persians. They established the principles of democracy which are to-day the pride of our own country. In architecture and sculpture we still copy the Greek models. In physical culture no people pretends to surpass the ancient Greeks. No greater philosophers than Plato and Aristotle are known to the annals of history. Homer and half a dozen other Greek writers stand in the first rank among literary men of all time. The Greeks became the teachers of Europe, and in culture and refined taste the men of ancient Greece stand pre-eminent to this day in all civilized lands.

Side Talk

Ostracism. — The Athenians had a curious custom established about the time of the battle of Marathon, called Os'tracism. It was a system by which a public man could be banished from the country for ten years, later reduced to five years. The voting was done on pieces of oyster-shell (*ostrakon*) and from this came the term ostracism. Each voter wrote the name of the person he would banish on the shell and dropped it into an urn. At least six thousand votes were necessary for an election, and if more than half of them were cast against a man he was obliged to go into exile.

The object of this custom was to protect the state against the designs of tyrants by making it possible for the citizens to ostracize any one suspected of selfish designs on the government. But the privilege was shamefully abused. Any very popular or influential citizen was in danger of being ostracized. Some of the noblest and best men that Athens ever produced were driven from their homes after a service to the state that should have brought them the highest honor and love of the people. One of these was the great statesman Themistocles, the builder of the Athenian fleet and the winner of Salamis, the most famous naval battle of antiquity. He had made enemies and through their intrigues and owing to some mistakes of his public life he was put on

trial. When the vote was counted more than half the little shells were found to bear his name and he was sent into exile. Sadly he departed from his native land, to which he was never to return. He went to Persia and was received with highest honor and was intrusted with the government of a province.

Among the most prominent contemporaries of Themistocles was Aristi'des, a man of high character, who became known as Aristides the Just. He too fell under the displeasure of the fickle public and was ostracized. The story is told that on the day of the voting a man who could not write, being near Aristides and not knowing him by sight, asked him to write "Aristides" on his shell. Aristides did so and then asked the man, "Why do you wish to ostracize him?" "Because," was the answer, "I am tired of hearing him called the Just."

Questions and Topics. — I. Who were the Persians? How and when did they come into world power? Why did they wish to subdue the Greeks? In what way was the battle of Marathon a landmark in history? In what way are we indebted to the men who won the battle? Describe the stand of Leonidas and his men at Thermopylæ. What can you tell of Themistocles and the battle of Salamis?

II. What was the great weakness in the Greek character? Compare the Greek states with our own thirteen colonies after the Revolution. Can you show that the Spanish-speaking countries of South America would have had better government since they won their independence if they had formed a union? What has kept the South American countries from falling into the hands of the powers of Europe? Who was Lysander? Write an essay on Our Heritage from the Greeks.

Events and Dates. — Battle of Marathon, Greeks defeat the Persians, 490 B.C.; also, they win the great sea fight at Salamis ten years after Marathon. Long war between Athens and Sparta begins 431 B.C. Death of Pericles, 429 B.C. Surrender of Athens to Lysander, 404 B.C.

For Further Reading. — Same as in the preceding chapter; also Greenidge, *Handbook of Greek Constitutional History*. Seignobos, *History of Ancient Civilization*, Ch. XIII. Fowler, *City State of the Greeks and Romans*. Every school should have at least one copy of Plutarch's *Lives*, and in studying Greek and Roman history the pupils should read and discuss the more important biographies given therein.

CHAPTER VIII

ALEXANDER THE GREAT

I. King Philip and Macedonia

104. Rise of Macedonia. — North of Greece, extending from the boundary of Thessaly, lay Macedonia. It was a wild region of lofty mountains and it comprised also two broad river valleys opening to the Ægean Sea. For unknown ages this rugged land had been occupied by a semi-barbarous people partly of Greek stock. They tilled the soil but little; they raised flocks and herds, but their chief business was hunting and fighting. The Macedonian who had not slain a wild boar was not permitted to eat at the table with the men, and one who had not killed his man in battle was obliged to wear a cord around his waist.

The Macedonians were hundreds of years behind the Dorians and Ionians in civilization, but as they had been admitted to the Olympic games we know that they were recognized as Greeks. They had no written laws; they were governed by a king whose word was law and whose power was almost absolute. The Persian control of Macedonia (sec. 92) was of short duration.

105. Philip of Macedon (359–336 B.C.). — The first of the Macedonian kings to make a name for himself and to lift his country into prominence was Philip II, known in history as Philip of Macedon (măs'e-dŏn). As a youth he spent some years as a hostage in Thebes, which was for a short time the leading state in Greece. Here the young prince learned the arts of peace and of war, and when he ascended the throne of Macedonia in 359 B.C. he was thoroughly trained and was burning with an ambition to make his country the leader of the Greek states.

Exhausted by nearly a hundred years of internal strife, Greece

was no longer in condition to resist any great power that might come against her. Philip knew this and he was conscious of his own power. He was a man of imposing appearance, athletic, affable, and was a wonderful organizer. His ultimate purpose was, not to subdue and tyrannize over the Greek states, but to unite them under his leadership so as to present a solid front against the Persian king, who again held in his grasp many of the Greek cities of Asia Minor. By means of his army, by strategy of which he was a master, and by the use of gold for bribery, Philip carried out his plans with steady aim and with consummate skill.

Many of the cities of northern Greece were won by bribery. "No fortress is impregnable," said Philip, "if only one can introduce within it a mule laden with gold."

Philip's greatest obstacle was the resistance of Athens, led by the great orator Demosthenes (sec. 88), but even this was finally overcome by war, and Philip found himself master of nearly all Greece. Calling a congress at Corinth, he formed a confederacy with himself at the head, leaving each state to govern itself. Philip now revealed the great project of his life — the conquest of Persia. He had himself appointed commander in chief, and all preparations were made for a great expedition to the Orient. Soon after this the career of the ambitious monarch was cut short by assassination.

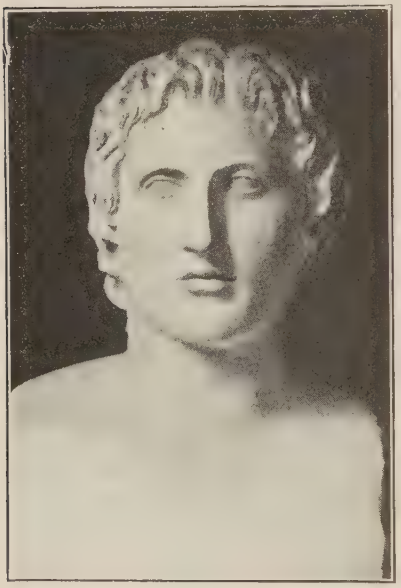
Philip of Macedon was a great ruler, with all the virtues and many of the faults of his age. Though cut off in the midst of his years, at the age of forty-seven, his name would stand higher among the records of the great but for the overshadowing fame of his illustrious son, who succeeded to the Macedonian throne.

II. Alexander

106. Early Life of Alexander. — In the year 356 B.C., at the capital of Macedonia, was born a prince who was destined to become one of the most renowned warriors in the history of the world.

While very young, Alexander evinced remarkable will, courage,

and energy. The well-known story of his riding the untamed horse, Buceph'alus, illustrates his character. As a boy he was thoughtful and calculating. He looked forward to the time when he would succeed his father on the throne and become the hero of great deeds. On one occasion when the people were rejoicing over a victory won by King Philip, Alexander complained that his father would conquer every country and leave nothing for him to do.



Alexander the Great
From a bust in the Louvre.

As a teacher for his son and heir, King Philip had secured the celebrated Greek philosopher Aristotle (sec. 91), and to him the future conqueror was indebted for his cultivated taste for literature and philosophy. Alexander became exceedingly fond of Homer, and a finely written copy of the *Iliad*, presented to him by his teacher, he carried with him in all his campaigns. Among his companions, Alexander was generous and kind-hearted, but he never permitted them to forget that he was born to a throne and that he was their master. But with all his good traits he had grave faults. He became a hard drinker as he approached manhood, and he had a vicious temper, which often got beyond his control.

107. Crossing the Hellespont. — Alexander was but twenty years of age when he came to his father's throne. When the news of Philip's death spread over his extensive kingdom there were

signs of rebellion at many points against the youth who had succeeded him. But Alexander quickly gained the mastery. Then he marched into Greece and secured for himself the same promise of allegiance that had been made to his father. Thebes alone among the Greek cities rebelled, and he destroyed the city, selling 30,000 of the people into slavery and sparing only the temples, the priests, and the house of Pindar the poet.

Alexander was now ready to enter upon the great project of his life, which had been the dream of his father — the conquest of Persia. After a great religious festival of nine days to Jupiter and the Muses, his splendid army of 35,000 men set out on the great journey from which few were ever to return.

The troops marched overland to the Hellespont, where 150 triremes had been sent to bear them across the narrow strait. The landing was made at Aby'dos in Asia Minor, not far from the ruins of the ancient city of Troy. To the site of this famous city Alexander paid a visit while his army was crossing the strait. Here among the ruins he reread the vivid descriptions of Homer which his great teacher, Aristotle, had taught him to love in his boyhood, and he was inspired as never before to imitate the great deeds of the heroes of the Trojan War.

108. Tact and Foresight of Alexander. — Perhaps there has been in all history no more consummate genius than Alexander in bending everything within his reach to the one ultimate goal. When he destroyed the city of Thebes he meant to give a terrible example of the penalty that awaited those who might be tempted to rebel against his power, but his sparing the house of Pindar made him friends among poets and authors everywhere, and his sparing of the priests and temples won him thousands of admirers among religious devotees. Before starting on his Persian expedition he owned vast estates as private property. Caring nothing for riches, he gave away his lands, parceling them out among his friends and officers, thus "grappling them to his soul with hoops of steel." Being asked what he had left for himself, he answered, "Hope."

Again, after campaigning for some months in Asia Minor, winning in every contest, he decided, on the approach of winter, to permit every man who had been married shortly before leaving home to return and spend the winter with his bride and rejoin the army in the spring. The offer was gladly accepted, and though the bridegrooms were not so many that their absence weakened the army greatly, they were sufficiently numerous to spread the news of his brilliant victories and his generosity to every corner of Greece and Macedonia.

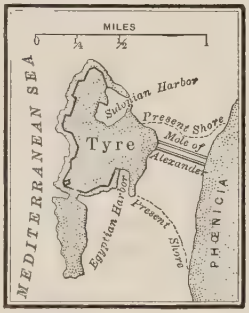
109. Exploits in Asia Minor. — In his march through Asia Minor Alexander rescued the Greek cities along the coast. One of these cities, Lamp'sacus, was said to have been obnoxious to the Greeks, and Alexander determined to destroy it. The people of the city, hearing of his intention, sent a messenger to implore his mercy. As the man approached, Alexander, knowing his mission, took an oath that he would not grant his request. The messenger's wit did not desert him. He quickly said, "I am come to implore you to destroy Lampsacus." Alexander, pleased at the man's wit, kept his oath literally and spared the city.

Turning inland, the conqueror visited Gor'dium, the old capital of Phrygia (frĭj'i-a; map facing page 128). In the temple was the sacred chariot of the old king Gordius. The king had tied the pole of the chariot to the yoke with a thong. The knot, it was said, could not be untied, and an oracle had declared that "he who can untie that knot will become master of Asia." Alexander solved the problem quickly by cutting the knot with his sword, and we still speak of solving an apparently insoluble problem as "cutting the Gordian knot."

110. The Battle of Issus; the Siege of Tyre (333 B.C.). — At the northeast corner of the Mediterranean lies the valley of Issus. Here the Persian king, Darius III, with a vast army said to have numbered 600,000 men, met the Macedonian conqueror in battle. But his unwieldy host proved no match for the well-trained Greeks; the victory of Alexander was complete. Darius had ordered his generals to "seize the young fool and send him bound

hand and foot to Persia." But now he found it impossible himself to do this, with his enormous army at his back. Darius had come to Issus with great pomp and had brought rich treasures, all of which fell into the hands of the enemy. His army was broken to pieces and he himself escaped across the mountains with only a few followers.

From Issus, Alexander proceeded down the coast to Tyre (sec. 46), the flourishing Phœnician city that sent its ships to every part of the known world. The city, situated on an island near the coast, was difficult of approach, but nothing humanly possible could daunt the ambitious Macedonian. He built a causeway or mole of earth and rock and timber through the sea to the island. This prodigious piece of work required half a year, but it was successful, and the invading army scaled the walls and took the city by storm.



Siege of Tyre

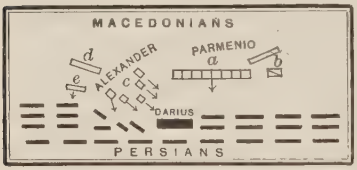
While here the conqueror received a communication from Darius offering him a great sum of money and agreeing to cede to him all the territory west of the Euphrates if he would stop his crusade of conquest against Persia. His leading general, Parme'nio, urged his master to accept the offer. "I would, if I were Alexander," said Parmenio. "Yes," replied Alexander, "and so would I if I were Parmenio." The offer was haughtily rejected.

111. **Alexander in Egypt.** — Leading his army into Egypt, Alexander found the people so submissive that he refrained from acts of violence. They had long been subject to Persia and they welcomed a change of masters.

For two things this excursion by the great Macedonian into the land of the famous river is remembered in history: first, the founding of a city which he called after his own name, Alexandria, and which grew into one of the great cities of the world; second, his visit to an Egyptian oracle.

By this time Alexander's head was completely turned. He was drunk with power. He desired to make his followers believe that he was a superhuman being. Far inland across the desert waste, in the verdant oasis of Siwah (sē′wä), was located a temple to Jupiter Ammon, a celebrated deity of the time. Thither Alexander determined to go to inquire of the oracle if he was a god. With a chosen company he set out across the boundless sea of sand. After a few days' march the men were appalled at the solitude of the vast expanse around them. The desert with its sublime and solemn stillness impresses the soul more profoundly than the rolling billows of the sea. The men would fain have turned back; but Alexander urged them on. Nothing could daunt his iron will. Reaching the shrine, he had the priests proclaim him a son of Jupiter Ammon, and henceforth he tried to persuade himself and his followers to believe that he, like the heroes of Homer, was more than human.

112. The Battle of Arbela (331 B.C.). — The great and decisive victory in the career of the Macedonian warrior was yet to be won. Leaving a governor in charge of Egypt, Alexander moved northward through Syria and turned eastward into the heart of the Persian Empire. On the plains of Mesopotamia, near the site of Nineveh, he met the mighty hosts of Darius, and here was fought one of the decisive conflicts in the world's history. It is known as the battle of Arbe′la, though the city of Arbela was twenty miles from the battle ground.



BATTLE OF "ARBELA"

a, Macedonian heavy-armed foot soldiers; *b* and *c*, cavalry; *d*, light-armed foot soldiers; *e*, archers and javelin throwers.

The year that had passed since the battle of Issus, Darius had employed in collecting a far greater army than before. It consisted of more than a million men gathered from all parts of his vast empire. There were fifteen elephants, two hundred scythed chariots, and 40,000 horsemen. This mighty host was drawn

EMPIRE OF ALEXANDER AND KINGDOMS OF HIS SUCCESSORS
Scale of Miles
0 100 200 300 400 500
SCYTHIA
BLACK SEA
CASPIAN SEA
Caucasus Mts.
Lake Aral
Oxus
Danube R.
Adriatic Sea
MACEDONIA
THRACE
Pella
Byzantium
PAPHLAGONIA
GREECE
Thebes
Athens
Corinth
Sparta
Troy
Abydos
PERGAMUS
Gordium
PHRYGIA
LYDIA
Sardis
CAPPADOCIA
HALYS R.
ARMENIA
CILICIA
Issus
CRETE
MEDITERRANEAN SEA
CYPRUS
PHOENICIA
SYRIA
MESOPOTAMIA
Euphrates R.
ASSYRIA
Arbela
MEDIA
Ecbatana
HYRCANIA
PARTHIA
SOGDIANA
PARAPAMISENE
MARGIANA R.
BACTRIA
Bactra
Cyrene
CYRENAICA
Alexandria
Palmyra
Tyre
Damascus
Jerusalem
Babylon
Susa
BABYLONIA
Tigris R.
ARIA
ARACHOSIA
DRANGIANA
INDIA
Superior
Indus R.
LIBYA
Siwah
Memphis
ARABIA
Persepolis
PERSIS
CARMANIA
GEDROSIA
INDIA
Inferior
EGYPT
Nile R.
Thebes
RED SEA
PERSIAN GULF
ARABIAN SEA
I ALEXANDER'S EMPIRE
Macedonia
Greece
Conquests of Alexander
Route of Alexander
Routes of Alexander's generals
II KINGDOMS OF ALEXANDER'S SUCCESSORS, ABOUT 200 B. C.
Egypt, Kingdom of the Ptolemies
Syria, Kingdom of the Seleucidæ
Pergamum
Macedonia
Pontus
Cappadocia
Parthia, Kingdom of the Arsacidæ
Kingdom of the Bactrians
L.L.POATES CO., N.Y.
Longitude from Greenwich
20 30 40 50 60 70
30 40

up in battle array on an extensive plain north of the Tigris River, and here it awaited the invader. With a few attendants, under the cover of darkness, Alexander crept near and at break of day stood on a little hill overlooking the plain on which the Asiatic hosts were encamped. For miles the plain was covered with myriads of tents, with endless lines of soldiers ready for battle. His own army numbered scarcely fifty thousand. A weaker man would have quailed at the project before him.

Alexander ordered the battle, and in one day of indescribable carnage the Persian legions were torn to pieces. King Darius escaped on a fleet horse, but was slain later by one of his own subjects.

113. Babylon, Persepolis, and the Indus. — After his great victory of Arbela Alexander found himself master of the Persian Empire. From Arbela he proceeded southward to Babylon, which he chose to make his capital. Thence he went to Susa and later to Persepolis, in each of which he secured vast stores of gold and silver, the accumulation of ages of the Persian kings. At Persepolis, one of the capitals of the empire, he burned the great palace of the king and wreaked vengeance on the people, not for anything they had done, but because many years before one of their kings, Xerxes, had devastated Greece.

After subduing some mountainous tribes of the north, Alexander led his army far to the east to the valley of the Indus in India. Even yet this man of boundless ambition was not satisfied. He would push on through India to the valley of the Ganges. But at last he found an obstacle that he could not overcome. His army refused to go farther. For two days Alexander sulked in his tent and then yielded to the wishes of his men and set out on the return journey to Babylon.

114. Organizing the Empire; Death of Alexander. — The empire now controlled by Alexander was the most extensive the world had yet known. From the valley of the Indus in India to the western boundary of Greece and from the northern confines of the old Assyrian Empire to the southern boundary of Egypt —

all was under the control of one man. But even this did not satisfy the restless soul of Alexander. He planned the conquest of Arabia, Africa, and western Europe, and determined to build a string of fortresses from Babylon to the Red Sea.

Returning to Babylon, he organized the empire with great administrative skill. He now affected to live as his Persian

DEATH OF ALEXANDER THE GREAT

From a modern painting. Around his bed were gathered his generals. They asked whom he wished to succeed him. Drawing his signet ring from his finger, he said, "To the strongest."

predecessors had lived. He established himself with all the pomp of Oriental monarchs and required his subjects to regard him with divine homage. But the time was fast approaching when this unconquered hero was to grapple with a foe that he could not conquer. He had gathered a great army and was about to make an expedition into Arabia when, one day in June, 323 B.C., after a night of drinking and debauchery, he was seized with a violent fever. His powerful frame had been weakened with exhausting campaigns and sumptuous living, and he died, at the

age of thirty-three. His body was carried to Egypt and laid to rest in a golden coffin at the city of Alexandria, and a stately mausoleum was erected in his honor.

115. Results of the Career of Alexander. — It is difficult to appraise the work of this wonderful man. Brief and brilliant was his career. Through his amazing energy and his unbounded ambition he crowded into his short reign of thirteen years the deeds of many lifetimes. His armies never knew defeat. He conquered many nations and founded many cities. But such a man could have no successor. There was no power that could hold his empire together when he was gone, and it was divided among his generals.

In Greece and Macedonia there was strife and warfare for many years, the Greeks continually trying to throw off the yoke of Macedonia. But the glory of Greece was in the past, and the history of this period is far less interesting than that of the olden days when Greece led the world in the arts of war and peace.

Whatever may have been the motives of Alexander the Great, it is certain that, though his empire soon fell apart, his conquests were productive of great and lasting results. With all his grave faults Alexander was a true friend of learning and culture. His conquests broke down all barriers and ended the long strife between the West and the East. They opened the way for Greek colonization and the carrying of Greek culture to the Orient. The Greek language also was diffused far and wide and it became the language of culture in many nations. This general leveling of the people of southeastern Europe and western Asia, and the diffusion of the Greek language and culture through the conquests of Alexander, smoothed the way for the conquest of Rome in a later century and still later for the spread of the Christian religion.

Questions and Topics. — I. Describe Macedonia and its early inhabitants. Tell what you know of Philip of Macedon. Why has Macedonia become interesting and important in recent years?

II. Describe Alexander's youth. What is said of him in the cyclo-

pedia? In what way did he show great skill? Why did the Egyptians yield meekly to Alexander? Has a conqueror a moral right to make conquests? What do you think of the theory that might makes right? What was the extent of Alexander's empire? What good results came of his conquests? How did the acquiring of great power affect Alexander? Compare him with George Washington in this respect.

Events and Dates. — Philip II, the first great king of Macedon, d. 336 B.C. Alexander the Great, b. 356 B.C.; taught by Aristotle. Siege of Tyre, 333 B.C. Battle of Arbela, 331 B.C. Death of Alexander, 323 B.C.

For Further Reading. — Seignobos, *History of Ancient Civilization*, Ch. XV. Mahaffy, *Alexander's Empire.* Goodspeed, *History of the Ancient World.* Bury, *History of Greece.* Wheeler, *Alexander the Great.*

ANCIENT ROME

CHAPTER IX

EARLY ROME

I. Prehistoric Italy

116. Rome in History. — The greatest of the nations of the ancient world was Rome. The debt of the modern world to the ancients is incalculably great. Our modern arts and sciences for the most part had their origin in the far past. The modern civilized world is indebted to the Hebrews for its religion, to the Greeks for its best models of art and culture, and to Rome for its science of government and law.

Rome began as a crude village of barbarians on the Ti'ber River. It grew into a city-state and was ruled by kings. More vigorous than its neighbors, it began to conquer and annex them, and so continued until the whole Italian peninsula came under its control. Then it reached out into the world and, as the centuries passed, it overpowered one people after another until the civilized world had yielded to the dominion of this one city. The kingdom was replaced by a republic, and the republic merged into an empire. Rome had its day and ran its course. It then fell to pieces and out of the fragments were formed many of the modern nations of Europe. In this first chapter of Roman history we shall study the beginnings of the great city.

117. The Land of Italy. — Of the three great peninsulas comprising southern Europe, the middle one is Italy. It is about two and a half times the size of Pennsylvania. The northern boundary is a mountain wall, the Alps, the loftiest mountain range in Europe. This mountain wall has often proved a barrier to

invading armies, from the earliest times down to the invasion by Austrians during the recent World War. From its foothills extends the most expansive valley in Italy, the valley of the Po

Mountains, Rivers, and Divisions of Italy

River, which opens eastward to the Adriatic Sea. South of the Po Valley is the Apennine mountain range, which curves to the south and extends through the peninsula to the "toe of the boot."

There is a marked contrast between the geography of Italy and that of Greece. The gulfs and bays of Greece are chiefly on the east, making that part of the country inviting to settlers. On the other hand, the eastern coast of Italy, south of the Po Valley, is barren and forbidding, as the mountains in many places extend to the seashore. The western coast of Italy, with broader and more fertile plains, is more indented and more conducive to colonization. The two peninsulas, as one historian expresses it, turn their backs to each other. For this reason both countries were settled for hundreds of years before they came to know much of each other.

118. The Early Inhabitants. — The dawn of historic times discloses in the peninsula which later came to be called Italy many independent peoples. Chief among them were the Italians, the Etrus'cans, and the Greeks. The Greeks occupied the southern coasts and were colonists from Greece, as we have already learned.

The Italians came to be the dominant race, and gave their name to the peninsula. They were a group of Indo-European peoples, and had probably migrated from Asia or from eastern Europe at an early period, perhaps 2000 years B.C. The Italians occupied a large portion of central Italy. The most interesting subdivision of this race was the Latins, who dwelt in Latium (lā'shĭ-um), just south of the Tiber, the largest of the rivers of the western slope of the Apennines. They tilled the soil in a rude way and kept flocks and herds. They lived in villages of huts with roofs of straw. Stockades were built on the near-by hills, and to them the people could flee for refuge on the approach of an enemy. Their chief city was Alba Longa, on the slope of the Alban Mount some miles southward from the Tiber. Here the people of Latium gathered once a year for a great festival, when they sacrificed an ox to Jupiter.

That the Latins and other Italians were akin to the Greeks is indicated by the resemblance of the Latin and Greek languages. Perhaps in remote times they had been one people and in their migrations had become separated. Those settling in Greece and

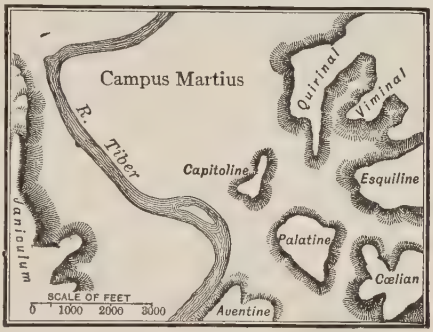
the Ægean lands became the Greeks and those settling in Italy became Italians. In their advance in civilization the Greeks left the Italians behind by several centuries because of their contact with the civilized peoples of the Ægean Islands, Asia Minor, and Egypt.

The Etruscans were for a long time the most civilized people in Italy, except the Greeks on the southern coast. They occupied Etru'ria (now Tus'cany) on the western coast north of the Tiber, and they also had settlements in other parts of the peninsula. Who the Etruscans were and where they came from is not known. They were a mysterious people and bore no resemblance to their neighbors. They had a written language, but it is wholly unknown to modern scholars. The Etruscans built fine houses and tombs; they made ornaments of gold and ivory and amber and had beautifully painted vases. Their religion was somber and depressing. They predicted the future through the flight of birds and the appearance of the entrails of animals offered in sacrifices, and this practice was copied from them by the Latins.

119. Legends of Early Rome. — The founding of Rome, the Latin city that was destined to rule the world, took place in an early period, the date of which no one knows. But there grew up a wealth of legend about the early history of the city which was accepted as fact by the Romans and by the rest of the world for many hundred years. The historian Liv'y and the poet Ver'gil put these fanciful stories in order long after Rome had become a world power. Here they are in a very brief form.

Æne'as, one of the heroes of Troy (sec. 58), wandered to Italy and married Lavin'ia, a daughter of the king of Latium. Among their descendants were the twin brothers, Rom'ulus and Re'mus, whose wicked uncle threw them into the Tiber and occupied the throne which should have been theirs. They drifted ashore, were nourished by a wolf and reared by a shepherd. On reaching manhood and discovering their origin they slew their uncle who had attempted to murder them. Romulus later founded a city on the Pal'atine hill, near a great bend in the Tiber River, 753 B.C.,

and called it Rome after his own name.[1] He drew many men to him and set up a city government. At first there was no family life in Rome, and to secure wives the men made a festival, invited the neighboring Sabines (sā′bīnz), and while it was in progress the Romans seized the young women and carried them off. Later the Romans and the Sabines became friends. After a reign of thirty-seven years Romulus was translated to the skies and was afterward worshiped as a god.



The Hills of Rome

There were seven kings of early Rome, Romulus being the first. The last of the kings was Tarquin′ius Super′bus, who extended the city boundaries and erected fine buildings. But he was so haughty and unbearable to the people that they rose against him and drove him from the city.[2] The people then set up a republic (509 B.C.).

There are many stories of the time of the Roman kings. Some of them are no doubt based on fact; others are pure fiction. One of the most famous is the story of Horatius (ho-rā′shĭ-us) at the bridge. During a war with Etruria, it was said, a large Etruscan army, led by Lars Por′sena, approached the Tiber from the north. The only way to save Rome was to destroy a wooden bridge which spanned the river near the city. Strong men with axes rushed to the work, but the hostile army was at hand. At this moment

[1] There were six other hills near the Palatine on which Rome was founded. Two of them were also near the river, the Cap′itoline, which was farther up the stream, and the Av′entine, which was below the Palatine. Back of these were four hills known by the names Quir′inal, Vim′inal, Es′quiline and Cæ′lian. In time all these were occupied by Rome and it was often called the City of the Seven Hills.

[2] It is believed by investigators of early Roman history that all the seven Roman kings were Etruscans.

Horatius, a Roman captain, shouted that if two others would join him, they would go to the other end of the bridge and keep the enemy at bay till the work could be finished. Two men leaped forward and the three dauntless Romans were soon on the other side fighting the advance guard of the coming army. The men with axes struck blow on blow. The bridge began to totter, and they called to Horatius and his companions to hasten back and save their lives. Two of them did so, but Horatius remained and fought the enemy single-handed till the breaking timbers gave way and the bridge fell with a crash into the river. Horatius then leaped into the water and swam safely to the other shore. Rome was saved.[1]

II. Roman Religion and Social Life

120. The Gods of the Romans. — The account of Greek religion (secs. 59–61) covers, in a general way, the same subject with respect to the Romans, as there is much similarity between them. Only a few points peculiar to the Romans will need our attention here.

Jupiter was the greatest of the Roman gods, but Mars was the favorite deity. The people believed themselves the children of Mars, made feasts to him, and gave his name to the month of March, which was the first month in the Roman year. Ja'nus, the god of gates and of beginnings, had two faces, looking in opposite directions. The first month in our year received its name from this god.

The Romans had a deity for everything that happened in nature. They invested the trees, the hills, the streams, and fountains with local spirits. One god caused the seed to sprout, another watched over the growth, while still another cared for the ripened grain.

Vesta was the goddess of the home. In her temple at Rome were six vestal virgins, who kept the sacred fire forever burning

[1] Lord Macaulay wrote a stirring ballad on Horatius at the Bridge.

on the hearth. The welfare and safety of the city were supposed to depend on their fidelity to duty.

The Penates (pē-nā′tēz) and Lares (lā′rēz) were household gods who guarded family life. They were invisible spirits who were

School of Vestals

The vestal virgins were girls chosen for a period of thirty years. In the first ten years they learned their duties, in the second ten they practiced them, and during the third they instructed the novices. Besides tending the sacred fire, the vestals offered sacrifice and poured on the altar libations of wine and oil. They occupied seats of honor at public games. Like the members of later Christian sisterhoods, they were bound by vows not to marry.

believed to hover about among the members of the family at all times.

121. **Priests and Worship**. — The chief priest, called Pon′tifex Max′imus, was a high state officer. The priests serving under him had charge of the religious festivals and worship, but they were not charged with the care of souls; they were merely servants of the gods and guardians of religious matters.

The Roman did not worship the gods because he felt himself a sinner, but rather because he wished to gain some favor from them. And he expected his gods to respond in accordance with

his devotion and offering. A great Roman general was dying; the people prayed for his recovery and offered sacrifices to the gods. But when it was announced that the general had died they grew angry, overturned the altars, and threw the statues of the gods into the streets.

The Romans believed in signs and omens. What the Greeks tried to learn from the Delphian oracle the Romans thought they learned from watching the flights of birds and examining the entrails of slain animals. The people were very superstitious, and every unusual occurrence excited attention. A comet or an eclipse in the sky, a lightning flash, even a rat running across the road — all these had their meaning to the superstitious Roman. At one time the Roman Senate was assembled to discuss a very strange occurrence, namely, that a chicken with three feet had been hatched.

122. **The Roman Family.** — The foundation of Roman society was the family. The family consisted of the parents, the unmarried daughters, the sons with their wives and children. A daughter on being married became a member of her husband's family. The father of the family (*pa'ter famil'ias*) was absolute monarch in his own home. He could sell his wife and children into slavery, or even put them to death. Doubtless this right was very seldom exercised. The father performed the religious rites for the family and all outside the family were excluded from the ceremonies.

Marriage was a religious duty for the Romans, as it was for the Greeks. A Roman woman, in the early period, was subject to her father until her marriage, after which she was subject to her husband. However, she was not a social cipher, as in Athens. She sat at the table with her husband, received visitors, and managed the slaves and household in her own way. She was free to go into the market place or to call on her friends as she liked.

The children were taught in the home by the parents or by slaves until they reached the age of seven, when they were sent to school. The schools were private and each pupil had to pay a

ROMAN SCHOOL SCENE — BAS-RELIEF FROM A TOMBSTONE

The two older sons of a landowner are reading under the direction of a tutor. The youngest son, wax tablets in hand, stands waiting for his turn to recite.

small fee. Girls and boys were admitted to the schools, but usually a girl did not remain many years in school. She spent most of her girlhood with her mother, learning the duties of the household, preparing for an early marriage. In the schools the children learned to read, to write, and to cipher, but they were not taught music and poetry as in Greece. Books, like the Greek books (sec. 71), were few and expensive. For writing letters the Romans used tablets thinly coated with wax, on which they wrote with a small pointed rod called a stylus. The blunt end of the stylus was used in smoothing out the wax to make an erasure. The Roman youth was also taught self-reliance, respect for law, reverence for the gods, and obedience to authority. On the whole, the education of the Roman youth was well-rounded, but less attention was given to physical training than in Sparta, and less to training in the fine arts than in Athens.

Above the Roman family were the *gens* (plural *gen'tes*), the *cu'ria* (plural *curiae*), and the *tribe*. The gens was composed of a number of families closely related to each other and descended from a common ancestor. The curia was formed by a union of several gentes, comprising the people of a community.

At a later time the Roman people were divided into two great classes, — the Patricians (pa-trĭsh'anz) and the Plebeians (ple-bē'yanz) or Plebs. The patricians were the descendants of old

families who had founded the city, or had lived in or near it for a long time. In the early period they were the ruling class; that is, they alone had the right to hold office and to appear in the assembly of the people. The plebs were the descendants of foreigners and of conquered peoples round about Rome.

III. The Government and the Army

123. Government of the Kingdom. — There was no royal family in Rome, even in the time of the kingdom. The king was chosen by the people. He had almost absolute power. He was chief priest, supreme judge, and commander of the army. When the king went out he was preceded by servants called lictors, bearing bundles of rods and an ax, thus to impress the people with his power to flog or to put to death.

The Senate (from *senex*, an old man) was a body of elders who assisted the king and sanctioned his laws; but it had no power except what he granted it.

The Assembly of the people was called the *comitia curiata* (ko-mĭsh′ĭ-a kū-rĭ-ā′ta). It was composed of all the patricians capable of bearing arms. This body was called to meet at times to advise with the king concerning great questions of peace and war. Later there was a new kind of assembly formed of all the soldiers. They were divided into companies of 100 men, called centuries, and the new assembly was called the *comitia centuria′ta*.

124. Government under the Republic. — When the Roman people expelled Tarquinius Superbus, the last of the kings, they set up a republic (509 B.C.) and chose two consuls to wield the power formerly held by the king. These consuls were chosen not for life as the kings had been, but for one year only.

A dictator was sometimes appointed in time of great danger. His appointment was for six months only, but during that period he had absolute control of the city and the army.

The Roman Senate under the republic was composed of about 300 men, and at first all the senators were heads of patrician fami-

lies. The Senate gained greatly by the downfall of the kingdom and it really became the chief governing power of Rome. In later times it was made up chiefly of ex-consuls and other ex-magistrates. The members served for life, and this fact gave them a great advantage over the consuls, who, serving for one year, could be called to account at the end of their term of service.

The principal assembly under the early republic was the *comitia centuriata*. It met on the Campus Martius (mar'shĭ-us),

Fabrician Bridge over the Tiber

The first bridge across the Tiber at Rome, built of wood, was the one defended by Horatius. Many bridges were built later, but the Fabrician, which unites the city with an island in the Tiber, is the oldest stone bridge in the world still in use.

outside the city near the Tiber, where it elected the officers and passed laws, but its laws had to be ratified by the Senate before they became effective.

In later times, a new office was created called the censorship; two censors were chosen to fill this office for a term of five years. The censors had even greater power than the consuls. Every fifth year they numbered the people. All citizens were required to appear before them and under oath to tell the number of their children and their slaves and the amount of their property. After

the census was taken the censors arranged for the great ceremony of purification. In large numbers the people assembled for this purpose once in five years on the Campus Martius. Here they were drawn up in order of battle and around them were led three animals, a bull, a ram, and a hog. These animals were then slain and their blood sprinkled on the people. Thus they were purified and reconciled to the gods.

The censors had the power to degrade a senator by striking his name from the list of senators, or to deprive a citizen of his vote. They were the guardians of public morals; they rebuked indigence in one and extravagance in another. The censors were, in fact, the masters of Rome.

125. **Rise of the Plebs.** — At first the great majority of the plebeians (sec. 122) were poor and lived outside the city. They served in the wars under patrician officers. Often their little farms were overrun by hostile armies while the patrician homes were protected by the city walls. If new lands were conquered they were divided among the patricians, and the plebs got nothing. On returning from the wars the plebs, finding their farms devastated, were obliged to borrow money from the patricians, and the interest rates were so high that often they could not pay. Then they were thrown into prison for debt, often into a dungeon.

At length the plebs felt that they could endure the oppression no longer, so they decided to leave Rome and found a city of their own. The legend tells us that they withdrew in large numbers to a hill on the banks of the A'nio, a little river that flows into the Tiber a few miles above Rome. This hill was ever after called *Mons Sa'cer*, Sacred Mountain. But the patricians persuaded them to return by promising to release all prisoners for debt and agreeing that tribunes, to be elected by the plebs, should have the power to forbid or "veto" unjust acts of a magistrate. This event took place, the Romans said, in 494 B.C., not long after the last king was driven out and the republic founded.

For more than a century there was occasional strife between

these two classes. One of the tribunes, Licin'ius, secured the passage of a law by which the amount of land and the number of slaves that could be held by any man was limited. The purpose of the law was to relieve the oppression of the poor. This law dates from 367 B.C. It was known as the Licinian law. The plebeians were made eligible to one office after another, until at last they won a complete victory. They came to be recognized as equal to the patricians and the two formed one people. A new assembly, the *comitia tribu'ta*, in which all the people voted by districts or "local tribes," took over most of the lawmaking power from the *comitia centuriata*.

126. Service in the Army. — Rome was a nation of warriors. The army was the strength and support of the government. Every Roman citizen between the ages of seventeen and forty-five years was obliged to serve in the army if needed. It was said that each citizen owed his country twenty campaigns. A campaign in the early period was usually short, perhaps only a sudden dash into the territory of a neighboring city-state; but later a campaign was often long and arduous.

A soldier had to furnish his own arms and all equipment, and before the year 402 B.C. he served without pay. The poor were therefore shut out from the army. The old Roman considered it not a hardship, but a privilege, to serve his country in war. When an army was to be enrolled the citizens were called to assemble at the Capitol. As many as needed were then selected and those chosen took an oath to obey the general, to follow wherever he might lead, and to remain faithful until released from the oath.

127. Divisions of the Army; Exercises. — A Roman army was divided into legions. A legion was composed of 4200 men, 3000 of whom were heavy-armed troops and 1200 light-armed. The legions were made up chiefly of Roman citizens, but in later times they did not constitute the entire army of the republic, nor even half of it. To them were added the allies, as the subject peoples were called, and the allied troops, horse and foot, were generally more numerous than the citizen troops.

On the Campus Martius the young soldiers would gather in great numbers to exercise their bodies and drill in preparation for service in the field. They would run and leap, throw the javelin, and often swim across the Tiber.

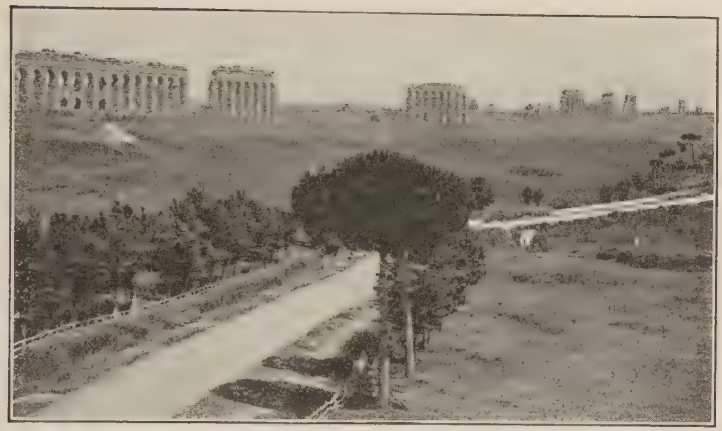
128. **The Army in the Field.** — The Roman soldier in active warfare wore a brass helmet on his head, carried a shield on his left arm, a coat of mail on his breast, and wore greaves on his legs. These were his defensive armor. His weapons were a short sword and often a javelin and a long lance. In addition to all these he carried utensils and rations for seventeen days. His entire burden was about sixty pounds.

When the army encamped for the night a square inclosure was measured off and around it a deep ditch was dug by the men. Into the bank of loose earth, which was thrown inward, stakes were driven. Protected by this moat and palisade, an army was safe from sudden attack by an enemy.

A legion was divided into companies called " man'iples " (from *manus*, hand, and *plenus*, full, a handful), each composed of 60 or 120 men. When engaged in battle the maniples were arranged in three lines with spaces between them. The front line, composed of younger men, engaged the enemy first. If defeated, it fell back and the second line rushed to the front, and in turn the third, which was made up of the best men of the army.

The discipline in a Roman army was very strict. The commanding general had power of life and death over all his men. A soldier who deserted was put to death if caught. He was bound to a post by the lictors and after being beaten with rods his head was cut off. If a body of troops deserted, they were decimated, that is, every tenth man was put to death, and the rest were forced to camp outside the palisade and to live on coarse barley bread.

After the Romans had conquered large territories, they built great military roads so that an army might move quickly from one part of their dominions to another. Stone slabs, gravel, and cement were used in road building, and so durable were the Roman roads that parts of them remain to this day. The most



Appian Way and Ruins of the Claudian Aqueduct

The Appian Way was a military road, built as far as possible in a straight line, cutting through hills and bridging ravines. It was constructed somewhat like our macadam roads, with a pavement of hard stone resting on several layers of smaller stones set in cement. The Claudian aqueduct was one of several conduits which carried water from mountain springs to Rome. Built between A.D. 38 and A.D. 52, it was a wonderful piece of engineering, the water being carried for miles in a cement-lined channel at the top of great arches of stone masonry, some of which are still standing.

famous of the Roman roads was the Ap'pian Way, which was begun by Appius Clau'dius in 312 B.C. It extended from Rome to Brundisium (brun-dĭsh'ĭ-um), in southern Italy, by way of Alba Longa and Cap'ua.

129. Rewards of Military Service. — In the early period the Roman soldier served without pay and furnished his own equipment, as we have seen. Later he received only a small salary, but there were other possible rewards that encouraged him to put forth his best efforts. There were banners, ornaments, and crowns of different sorts awarded for exceptional valor. One of the most highly prized, given for the saving of a comrade's life on the battlefield, was a crown of oak leaves called "the civic crown."

Other rewards, of greater utility, were sums of money and portions of land where a colony was founded, to say nothing of the plunder and booty taken from the enemy.

The greatest of all rewards was the Triumph. After a specially successful campaign the Senate would decree a triumph of the victorious commander and his army. This consisted of a triumphal march through the city of Rome to the temple of Jupiter on the Capitoline hill, where a sacrifice was offered.

The most important figure in the procession was the commanding general, who rode in a gorgeous chariot of gold, and wore a crown of laurel. He was preceded by the senators and magistrates and followed by his army. In these triumphal processions were carried all sorts of trophies of victory, including captives taken in battle, even kings and commanders of armies. Great throngs of people who lined the streets and covered the housetops shouted their glad welcome to the returning soldiers and rejoiced with them over the victories they had won.

Questions and Topics. — I. For what is the modern world indebted to the Hebrews? the Greeks? the Romans? Describe the Italian peninsula. On what ground do we infer that the Greeks and Romans were descended from the same race? Tell what you can of the Etruscans. Relate some of the legends of early Rome. What is the difference between legend and history?

II. How does the Roman religion compare with that of Greece? How did March and January come to be so named? What fundamental difference between the religion of the Romans and that of our own times? Of whom did a Roman family consist? What was the father's authority? Compare the state of woman in Rome and in Athens. What did Roman children learn at school? Which is more important, learning to read and write, or learning morals and obedience?

III. What sort of body was the Roman Senate? How did the assembly of the people compare with your state legislature? What were the powers of consuls? the dictator? the censor? How did the Romans take a census? How do we and how often? Who were the plebs? the patricians? What class of Roman people served in the army? Describe a Roman camp. How did the Romans build roads? Does it pay to build expensive roads? Why? Name the rewards of Roman military service. Describe a Roman triumph.

For Further Reading. — Guhl and Koner, *Life of the Greeks and Romans.* Fowler, *City-State of the Greeks and Romans.* Abbott, *Roman Political Institutions.*

A Roman Triumph

CHAPTER X

ROMAN CONQUESTS

I. Conquest of Italy

130. War with the Æquians. — There was in Rome a temple to the double-faced god Janus (sec. 120). The gates of this temple remained open while the city was at war, and were closed in time of peace. In five centuries these gates were closed but once, and then only for a few years. More than two hundred years were required for the conquest of Italy. Only a brief space in this book can be given to these Italian wars.

The war with the Æ′quians is remembered because of the story of Cincinna′tus. The Æquians (an Italian people living on the upper Anio River) were sorely pressing the Roman army, which had been surrounded and was in danger of capture (458 B.C.). One of the consuls hastened to the Senate and suggested that a dictator be appointed. Who should it be? Cincinnatus, the veteran of many wars. The Senate so decreed, and messengers were sent to find Cincinnatus. They found him at work on his little four-acre farm across the Tiber. Hastening to the city, the old hero raised an army, went against the enemy, won a complete victory, returned to the city, and was ready to go back to his farm sixteen days after he had left it.

This story belongs to the legendary period and can hardly be accepted as historic.

131. Burning of Rome by the Gauls. — A stream of Gauls had poured through the Alpine passes into the Po Valley, which became known as Cisal′pine Gaul. From here they advanced into Etruria and threatened Rome. They were roving barbarians whose chief business was war. It was said that their harsh

music, when they marched, filled the air with a horrible din. In the year 390 B.C. they advanced on Rome and utterly defeated a Roman army that came out to meet them. Entering the city, they sacked and burned it, except the citadel on the Capitoline hill, which they failed to capture. At length Camil'lus, a famous commander, was made dictator, and he succeeded in driving the Gauls from Rome. The city was soon rebuilt, and it was not long before it became again the leading city of Italy.

132. **The Samnite Wars.** — Sam'nium was a mountainous country of central Italy, east of Latium. Its people, called Samnites (săm'nīts), were hardy mountaineers of the Italian race, brave and strong in battle. Trouble arose between Rome and Samnium, war broke out, and continued for half a century (343–290 B.C.). Owing to the intervals of peace this long contest was divided into the First, Second, and Third Samnite Wars.

The most memorable event of these wars was the entrapping and capture by the Samnites of a whole Roman army of 40,000 men at the Caudine (kô'dĭn[1]) Forks, a pass in the Apennines (321 B.C.). The entire army was deprived of its arms and obliged to pass under the yoke,[2] the most humiliating thing that could come to a Roman soldier. The Romans, however, soon recovered from this disaster, raised new armies, and when peace was proclaimed in 290 B.C. Samnium was made a dependency of Rome.

133. **Tarentum and Pyrrhus.** — After the close of the long wars with Samnium, Rome soon became supreme in all central and southern Italy, except that Taren'tum, a fine Greek city, was still free. A quarrel soon arose and Rome declared war on Tarentum. The people of that city called on Pyrrhus to aid them against the all-conquering City of the Seven Hills. Pyrrhus was king of Epirus, the region west of Macedonia, and was a kinsman of Alexander the Great. Anxious for conquest, the

[1] For diacritical marks, see first page of the index.

[2] A yoke was made of three spears, two set upright in the ground and a third laid across the top.

king readily responded and soon landed at Tarentum with 25,000 men and a number of elephants (280 B.C.).

At the battle of Heracle'a the Roman legions were to meet the Macedonian phalanx for the first time. The Romans fought with their usual bravery and slew great numbers of the Greeks, but when Pyrrhus at the right moment charged with his elephants, the Romans fled, like frightened quail, in all directions. They

ROMANS COMPELLING CAPTIVES TO PASS UNDER THE YOKE

Our English word subjugate is derived from the Latin words *sub*, under, and *jugum*, yoke.

could fight men, on foot or on horseback, but these fearful pachyderms were too much for them.

Pyrrhus was a very able warrior, a man of fine personality and generous spirit. Again he met the Romans in battle and defeated them, but his losses were so heavy that he exclaimed that another such victory would ruin him. We still speak of a victory that is too dearly bought as a "Pyrrhic victory." In a third battle he was defeated and soon thereafter he returned to his own country. This left Tarentum without adequate defense, and three years later (272 B.C.) the city surrendered to Rome.

134. **Government of United Italy.** — After Tarentum had yielded, Roman authority was undisputed in all Italy from the

Apennines and the little river Ru'bicon, just south of the Po Valley, to the farthest shores of the peninsula.

The people of Italy were now divided into two classes — the Roman citizens and the allies or foreigners.

The allies, who comprised the majority of the people of Italy, had no rights of citizenship. They were permitted to retain their local government and were not required to pay tribute. But they were not allowed to wage war, to coin money, or to have any foreign relations, and moreover they were required to furnish men for the Roman army and ships for the navy.

Two things are specially noticeable in Rome's occupation and government of Italy at this time:

1. Her system of governing her cities and allies, permitting each to govern itself while owing allegiance to a larger union, was a striking model of our own American federal government of to-day. Our forefathers, in forming our Union, used the same great principle of federation that was employed by ancient Rome. There was, however, one great difference: the allies were not represented in the central government; the city of Rome was the mistress of Italy.

2. However we may deplore the domination of a strong state over weak ones, we must agree that the condition of the people of Italy was far better after the Roman conquest than before, as it put a stop to their incessant wars with one another. A similar instance is found in the occupation of India by England. Before that occupation the people of India were constantly fighting one another; since then they have been comparatively peaceful.

II. The Punic Wars (264–146 B.C.)

135. **Carthage.** — The city of Carthage was founded by the Phœnicians about 850 B.C. It was situated in the northernmost part of Africa. According to the legend the founder was Queen Dido, a daughter of a king of Tyre. As the centuries passed Carthage grew into an empire, one of the strongest of

antiquity, and far surpassed the motherland from which she had sprung. Her high-breasted ships plowed the Mediterranean from shore to shore and swept through the Strait of Gibraltar into the Atlantic Ocean. In all the ancient world there was no prouder city than Carthage. Her government was similar to that of Rome, except that it was less democratic. Her religion was the religion of Ba'al worship, borrowed from Phœnicia.

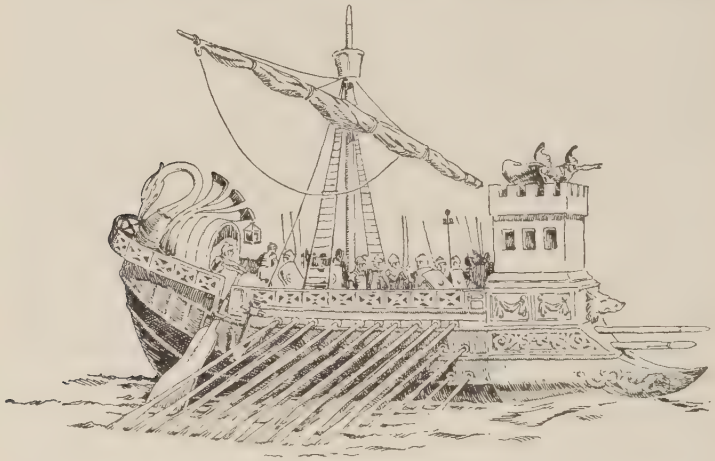
136. Carthage and Rome. — The two great powers of the Mediterranean were Carthage and Rome. For centuries they scarcely knew each other. Then for a time they were friendly, but at last they came into deadly conflict. The two rival nations were nearly equal in strength, each controlling about five million population. The strength of Carthage lay in her wealth and her sea power; the strength of Rome lay in her sturdy citizenship and the efficiency of her army. Carthage had greater leaders than Rome, but her armies were mercenary and wanting in the burning patriotism that characterized the men of Rome.

Rome was without a navy; Carthage controlled the Mediterranean, and her people boasted that a Roman scarcely dared wash his hands in the sea without her consent. But such a condition was not to continue. After the first war broke out, the Romans found a stranded Carthaginian ship and, taking it as a model, built a fleet within a few months. While it was building they had their "sailors" practice by sitting on benches on shore and rowing in the sand. Strange to say, the Romans won in their first sea fight with Carthage.

It was inevitable that these two rival powers should come into conflict for the leadership in Mediterranean lands. Beginning in 264 B.C., they engaged in mortal combat and continued, with intervals of peace, for 118 years, till one of the great rivals utterly crushed and annihilated the other. This long contest is known as the First, Second, and Third Punic Wars. The word Punic means Phœnician.

137. The First Punic War (264–241 B.C.). — The island of Sicily is like a great stepping stone in the Mediterranean between

southern Italy and the African shore, at the narrowest part of that great sea. Sicily was the prize of the First Punic War. The armies of the two cities met first in this island, but the Romans later carried the war into Africa. Reg'ulus, one of the consuls,



A Roman Trireme (Reconstruction)

The trireme was planned for fighting at close quarters. The bow was strongly built, to withstand the shock when its powerful metal ram pierced the side of an enemy ship. The ram protruded from below the raised deck or castle tower, at the front, the part of a ship now known as the forecastle. Sometimes the warship had one sail, often two or more. Back of the tower was a long deck for light-armed soldiers, with places for the oarsmen below. The rowers were arranged about as in the Greek trireme (secs. 95 and 98). Near the stern was a deckhouse for the captain, with seats for the steersmen who guided the ship with sweeps hanging one from each side. In front of the stern post a carved ornament, the "goose-head," symbolized the floating powers of the ship. In later times, even down to the nineteenth century, vessels with several banks of oars, called galleys, were rowed by captives and prisoners known as galley slaves.

landed on the African coast with two legions and laid waste the country. Later he was defeated and taken prisoner.

For some years Regulus was held a prisoner. At length when the Carthaginians wished to make peace they sent Regulus to Rome on his promise that he would return to Carthage in case the war continued. Regulus proceeded to Rome and persuaded

the Senate to continue the war and *not* to accept the offer of the Carthaginians. He then kept his promise and returned a prisoner to Carthage in spite of the pleadings and tears of his family and friends. It was said that he was put to a cruel death on his return to Carthage. This story may not be true, but it illustrates the lofty patriotism of the Roman people.

The war dragged on for many years. A great leader arose in Carthage, named Hamil'car Barca. For six years, with a small army, this man held Rome at bay in southern Sicily, defeating every army sent against him. But the Romans defeated their enemy on the sea, and Carthage was forced to sue for peace.

It was granted on hard terms. Sicily was to belong to Rome and thus that island became the first of Roman provinces. Carthage was required to pay Rome 3200 talents (nearly $4,000,000) in the course of ten years and to release all prisoners. Thus ended the first of the Punic Wars.

138. Between the Two Wars; the Flaminian Way. — The First Punic War, twenty-three years in duration, was followed by twenty-three years of peace. But they were years of great activity in Rome and Carthage. It was clearly foreseen that war would come again. It was at this time that Rome extended her power into the Po Valley. The Roman leader was Ga'ius Flamin'ius, a tribune of the people and later consul, one of the greatest statesmen of his time. He conquered the Gauls and extended the Roman power to the base of the Alps (*222* B.C.).

Flaminius projected the great road that was given his name, the Flaminian Way. It extended from Rome across the peninsula to the Adriatic Sea and far into the north. For the movement of armies and supplies in time of war and of food supplies in time of peace this great highway, like the Appian Way extending southeast (sec. 128), was of priceless value to Rome.

139. Hamilcar and Hannibal. — The two greatest names in Carthaginian history are the names of Hamilcar and Han'nibal, father and son. These two commanding figures remind us of Philip and Alexander of Macedonia. Philip was the strongest

character that had ever risen in Macedonia, until his fame was far outshone by that of his more famous son. Likewise the Carthaginian Hamilcar, powerful leader that he was, cannot be mentioned in the same class with the marvelous youth on whose shoulders his mantle fell.

THE PUNIC WARS

The one great aim and purpose in the life of Hamilcar was to defeat and humble the city on the Tiber. It is said that he took his little son Hannibal, when the boy was nine years of age, to the altar of the gods and had him solemnly swear eternal enmity against Rome. Hannibal kept his oath and he became the greatest military commander of antiquity, not even excepting Alexander the Great. At the age of twenty-six, his father having been slain in battle, Hannibal was chosen commander. He accepted the commission and henceforth he was the soul of the Carthaginian army.

As the historian Polyb'ius informs us, Hannibal was a man of dauntless courage, of the utmost prudence and patience. He endured hunger and cold alike, he worked day and night, and slept only when there was nothing else to do. All his energies were bent to the one great purpose of his life, the humiliation of Rome. To provoke that city to war he besieged and captured the Spanish town Sagun'tum, which was in alliance with Rome.

The Roman Senate sent Quintus Fa'bius to Carthage to demand that Hannibal be surrendered. The demand was refused. Fabius held his toga in a double fold and cried, "I give you peace or war. Which will you have?" "Which you will," was the answer. "Then it is war," he declared, shaking out the fold of his toga to mean war.

140. Beginnings of the Second Punic War; Hannibal Crosses the Alps (218 B.C.). — The great Carthaginian commander determined to carry the war into Italy. But Carthage was weaker than Rome on the sea, so he led his army from Spain into Italy by land. With 50,000 foot, 9000 cavalry, and 37 war elephants, he set out on his perilous journey. The army had to encounter the wild tribes of the mountains, terrific winter storms of the Alps, and vast fields of snow. Hundreds, perhaps thousands, of the men and horses lost their balance and rolled down the mighty precipices to death. When Hannibal reached the Po Valley, half his army had perished. The Romans were astonished at the sudden arrival of Hannibal in the north. The Roman consul Scipio (sĭp'ĭ-ō) met the invaders on the Tici'nus, a branch of the Po, and was defeated. A little later another Roman army, led by another consul, was utterly crushed on the banks of the river Tre'bia. The Gauls, who had recently been conquered by Rome, now joined Hannibal and added many thousands of men to his army. The next year (217 B.C.) the popular statesman, Flaminius, was defeated and slain and his army was annihilated at the battle of Lake Trasime'nus, in Etruria.

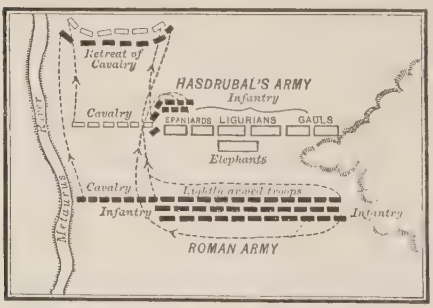
141. Fabius; the Battle of Cannæ. — The disaster at Trasimenus caused great lamentation in Rome. Fabius was now

appointed dictator. His policy was to annoy Hannibal and wear him out without meeting him in any great battle. This he did for many months, until the Roman people grew impatient with his methods and clamored for his recall. His policy of caution is known as the Fabian policy.

In 216 B.C. the Romans sent an army of 80,000 men against Hannibal, whose army numbered 50,000. The Roman army, commanded by the consul Varro, met the Carthaginians at Cannæ, in southern Italy. The result was apparently decisive. The great Carthaginian commander crushed and almost annihilated this mighty Roman army. The Romans were huddled together like sheep and cut down by thousands by Hannibal's Numidian cavalry.

The fortunes of Rome were now at the lowest ebb. The Romans were overwhelmed with grief when the news of Cannæ flew to the city. Some of their allies turned against them, and it was feared that Hannibal would march upon Rome. Hannibal, however, could not move at once to invest the city; the Romans became more calm, and again, as in the earlier war, their patriotism rose to its best. They refused to despair; they were determined to fight on. Soon the tide of war turned in their favor.

The decisive victory of the Romans came with the destruction of Has'drubal and his army at the battle of the Metaurus. Hasdrubal was Hannibal's brother. Eluding the Roman armies in Spain, he crossed the Alps as Hannibal had done and appeared in the Po Valley. On the banks of the Metau'rus River near the coast of the Adriatic he met a Roman army, and the battle there fought (207 B.C.) has been named one of the decisive battles of



Battle of the Metaurus

the world, because it marked the turning of the tide in the Second Punic War.[1] Hasdrubal was slain and his army was annihilated.

Hannibal eagerly awaited the coming of his brother, but the first news he received came to him when his brother's head was thrown into the Carthaginian camp. Hannibal saw that his career was doomed, and he exclaimed, "O Carthage, I see thy fate!"

142. The Battle of Zama; End of the War. — The Romans even now were unwilling to attack Hannibal in southern Italy, but they found another way to get him out of the country. A Roman army was sent to Africa to threaten Carthage. The plan was effective. Carthage recalled Hannibal to defend the city. Rome had a splendid army commanded by the younger Scipio, son of the consul whom Hannibal had defeated at the Ticinus. Hannibal had an inferior army. The two came together in the battle of Za'ma, near Carthage, and Hannibal, for the first and only time in his life, suffered defeat (202 B.C.). Scipio, for this splendid victory, was named by the Roman Senate Scipio Africa'nus.

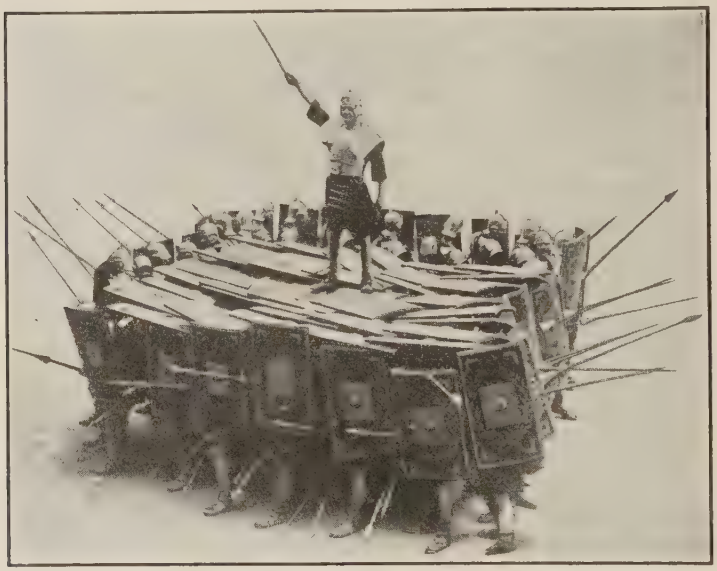
Carthage could do nothing more after the defeat of Hannibal's army at Zama. For several years past everything had gone wrong with the Carthaginians. Hannibal's brother had been defeated and slain in Italy; Capua and Syracuse, which had gone over to Carthage, were retaken by Rome. Spain also was lost, and now added to all these disasters was the defeat of the great commander himself at Zama. Carthage sued for peace, and Rome granted her prayer on merciless terms.

Carthage was required (1) to pay Rome 200 talents ($250,000) a year for fifty years; (2) to give up all claim to Spain and the islands of the Mediterranean; (3) to destroy all her ships except ten small ones; and (4) to promise not to make war without the consent of Rome.

With a heavy heart Hannibal accepted these terms and set about building up his ruined city. But some years later Rome,

[1] See Creasy's *Fifteen Decisive Battles of the World.*

in the belief that Hannibal was plotting another war, demanded his surrender. He fled into Syria and later to Asia Minor, and finally, it was said, committed suicide. Such was the end of Hannibal — the greatest commander in the history of the world, unless we except Napoleon Bonaparte.



The Tortoise Formation — the Ancient Forerunner of the Modern "Tank"

Posed by English guardsmen acting the part of Roman soldiers. When fortifications were attacked, the heavy-armed soldiers held their shields arranged in a formation known as the *testudo*, or tortoise, for protection from hostile weapons.

143. The Third Punic War (149–146 B.C.). — Half a century passed after Zama. Carthage was again growing rich, and Rome was getting jealous. Rome was also becoming more covetous and more cruel. Nothing was more disturbing to Roman serenity than the growing prosperity of the African city. Even Ca'to the Censor, known for his honesty and simplicity of life, declared in the Senate, at the end of every speech he made, " *Delenda est*

Cartha'go" (Carthage must be destroyed). This was the sentiment of the whole Roman people, but a pretext had to be found for attacking the rival city. It came when Carthage, in self-defense but without the consent of Rome, sent a force against the Numidians.

This was enough. Rome was ready now to go to any length to destroy her prosperous rival. She demanded that Carthage deliver to Rome 300 of the children of her nobles as hostages — and it was done. Then she demanded that the Carthaginians give up all their arms. Even this was complied with. Finally, Rome decreed that Carthage itself be abandoned and that the people build another city ten miles from the sea.

This cruel demand was too much. The people saw their mistake in having given up the hostages and their arms. They resolved to resist, to fight to the bitter end. The gates of the city were closed, and men and women worked day and night manufacturing arms. Soon the Roman army came, led by Scipio Æmilia'nus, adopted grandson of Scipio Africanus, the hero of Zama. The siege was long and deadly. The Carthaginians perished in unnumbered thousands. No people ever defended their homes with greater heroism. But at last, after a siege of many months, the Romans scaled the walls and took the city by storm. The remaining inhabitants were made slaves, the city was burned to the ground, and the spot on which had stood this greatest of Phœnician cities, the wealthiest city of antiquity, became a scene of ruin and desolation.

III. Conquest of Mediterranean Lands

144. Motives of Conquest. — The City of the Seven Hills conquered the world. But it was not through any purpose or design that Rome came to be the ruler of nearly all civilized nations. One conquest led to another, and some of her wars were not of her own making. One incentive of warfare was that a magistrate in command of the army would wage war in order

to win popularity and perhaps secure the honors of a triumph, the prize of all prizes to the Roman commander. Many of the leading statesmen of Rome were first victorious generals.

Again, nearly all classes in Rome had an interest in conquest. Merchants and bankers found new fields to exploit in the conquered lands, and the soldiers shared in the booty captured in war. Rome, therefore, without any plan for conquering the world, simply continued her campaigns, for glory and for profit, until there was nothing else worth conquering and she was mistress of the world.

145. **The Macedonian Wars.** — On the death of Alexander the Great his mighty empire was divided, as we have seen (sec. 115), among his generals. They set up various kingdoms, as Egypt, Syria, and Macedonia. These all eventually came under the sway of Rome, and the first to yield was Macedonia.

There were three Macedonian wars, beginning in 215 B.C. and ending in 168 B.C., covering a period of 47 years. In this series of wars Rome not only subdued all Macedonia and later made it a Roman province, but defeated Syria also. It was in 190 B.C. that for the first time the Roman legions fought on the soil of Asia and here they proved their superiority, as they had done in Europe.

146. **Final Conquest of Greece** (146 B.C.). — At the time of the Third Macedonian War at least a thousand of the leading Greeks were forcibly carried to Italy, and among them was the famous historian Polybius. After sixteen years they were released and, returning to Greece, led the Greeks to revolt against Roman oppression. The revolt had its center at Corinth. The city was soon enveloped with a Roman army under the consul Mum'mius. The horrors and cruelties of the destruction of Carthage were equaled, if not surpassed, at Corinth. The city was utterly destroyed, the men were massacred and the women and children sold into slavery. Many treasures of art and sculpture were destroyed, and many were carried to Rome. The singular taste of the consul Mummius, as an art critic, was shown by his warning to the sailors that if they destroyed any of the

fine paintings or statues, "they must replace them with others just as good."

It will be noticed that this year, which marks the end of Greek freedom, 146 B.C., is the same as that in which Carthage was destroyed — a memorable year in the history of Rome.

147. **Other Conquests.** — During the second century before our era the power of Rome had extended rapidly beyond the sea. In addition to the acquisitions already mentioned, Illyr'icum, a country stretching along the Adriatic northwest of Macedonia, became a Roman province about the time of the Second Macedonian War.

Per'gamum, a flourishing country in western Asia Minor, became a Roman province in 135 B.C. This was a peaceful acquisition, as the dying king of the country bequeathed his kingdom to the Roman people. It was the first Roman province in Asia.

The one spot in the world that Rome found most difficult to conquer was Spain, which had been formed into two Roman provinces. Here the mountain tribes fought like demons and destroyed one Roman army after another. The women fought along with the men and sometimes to escape capture they would kill their children and themselves. Viri'athus in the western part, now Portugal, proved an unconquerable foe. For nine years he held the mountain fastnesses and defeated every force sent against him. It was only by assassination that the Romans managed to get rid of him and to conquer his tribe.

Numantia (nu-măn'shĭ-a) was a Spanish town that fought the Romans heroically and desperately for ten years, defeating several Roman armies. At last it was captured by Scipio Æmilianus (133 B.C.) and, like Carthage and Corinth, was blotted from the face of the earth. As the town was about to be taken the people fell to committing suicide and there were but fifty left to grace the triumph of the conqueror in the streets of Rome.

Side Talk

Hannibal. — Most writers of ancient history agree that Hannibal was the ablest commander of men known to history. His holding together in Italy

a great army composed of men of many nationalities and languages, often in a condition bordering on want, for many long years, indicates a strength of leadership unrivaled. Alexander the Great had a splendid army of picked troops and his enemies were for the most part effeminate Asiatics. Caesar with the choicest Roman legions won his battles against the half-civilized Gauls. Napoleon, who comes nearest to measuring up to the standard of the Carthaginian, had a great nation at his back and his army was stimulated by the enthusiasm of the Revolution. On the other hand, Hannibal's army was largely composed of barbarians — Gauls, Spaniards, Libyans, and Numidians — who had no quarrel with Rome and little interest in Carthage. Their allegiance rested on their devotion to their wonderful commander. Moreover, Hannibal was always cramped by want of support from home, and his conflict was against the greatest military nation in the world. In spite of all this, Hannibal's transcendent genius was such that, with this motley army, he grappled with Rome on her own soil, marched up and down the Italian peninsula at will for fifteen years, defeating every army that dared to measure swords with him. In the history of human warfare there is no other record to compare with this.

Questions and Topics. — I. What can you tell of the two-faced Janus? of Cincinnatus? Who were the Samnites? How did Rome govern the rest of Italy? What principle did our government adopt from ancient Rome?

II. Tell what you know of Carthage. Compare Rome and Carthage. What was the prize of the First Punic War? Do you admire the action of Regulus? How did the Romans make roads? Describe the Flaminian Way. What oath did Hannibal take as a boy? Describe Hannibal's passage of the Alps; Cannæ. What is meant by the Fabian policy? How was Hannibal at last overcome? What were the permanent effects of the Punic Wars?

III. What were the motives of Roman conquest? Describe the destruction of Corinth. Why were the Greeks not able to stand before the Romans in war?

Events and Dates. — End of the Samnite War, 290 B.C. War with Pyrrhus, 280 B.C. Italy united under the government of Rome. First Punic War begins, 264 B.C. Hannibal crosses the Alps, 218 B.C. Battle of Metaurus, 207 B.C. Carthage destroyed, end of Third Punic War, 146 B.C. Final conquest of Greece, 146 B.C.

For Further Reading. — Botsford, *History of Rome.* Dodge, *Hannibal: History of the Art of War.* Bryant, *Short History of Rome for Schools.* Morey, *Ancient Peoples.*

CHAPTER XI

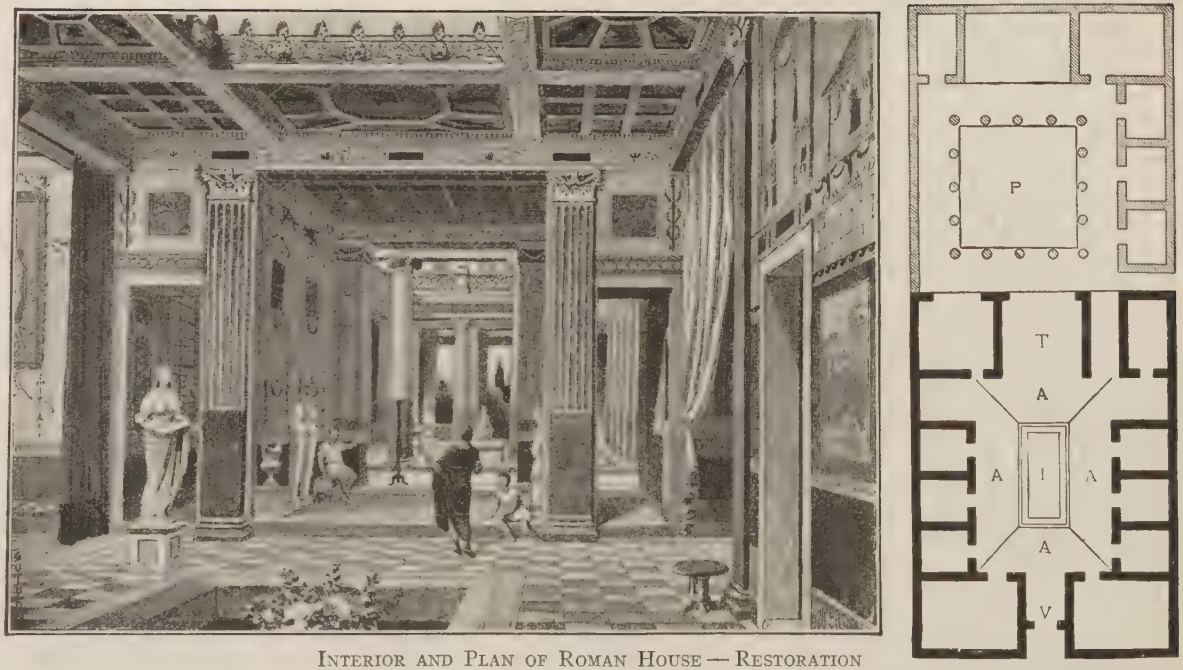
LIFE AND SOCIETY IN ROME

I. Change in Roman Customs

148. Effect of the Conquests. — In the old days of the early republic the Roman people were a nation of small farmers, crude and simple and contented. Their one-story and one-room farm houses dotted the plains and hillsides of Latium and Etruria. They wore coarse, loose clothing and sandals, men and women alike, without head covering or stockings. They raised grain and live stock, and many of the hills were covered with olive trees.

Cato the Censor was a type of the old-time Roman. He worked and ate with his slaves; he bitterly upbraided the Scipios for their extravagance, and all his life he fought against the changes that were steadily taking place in Roman customs. Another of this type was Cu'rius, commander in the Samnite Wars. One day as he sat on a bench eating beans from a wooden bowl, he was approached by envoys of the enemy and offered a bribe. "Go and tell the Samnites," he said, "that Curius prefers commanding those who have gold to having it himself." In the city were many industries, but life was almost as simple there as in the rural districts.

Two hundred years of foreign conquest wrought a wonderful change in Roman life and manners. Wealth flowed into the city from the conquered provinces and demoralized the people. The small farms and simple rural homes were replaced by great estates and costly palaces. The houses of the rich were adorned with mosaics and frescoes and furnished with baths. The coarse and frugal meal of the early farmer was replaced by feasts of the rarest dainties and delicacies from all parts of the earth. So



INTERIOR AND PLAN OF ROMAN HOUSE — RESTORATION

V, Vestibulum (Entrance). *A*, Atrium (Reception Room). *I*, Impluvium (Basin in floor). *T*, Tablinum (A room whose purposes are not certain, at the right and left of which are passages). *P*, Peristylium (Open court surrounded by colonnades; the living quarters of the family). Small sleeping rooms opened off the atrium; at the rear of the house was the Hortus (Garden).

much for the rich, but the poor became poorer. The long ravages of Hannibal in Italy ruined thousands of farmers. The wars in Spain and the East took great numbers of farmers from their homes for years at a time, and when they returned many of them found their homes broken up.

The patricians and plebs of the olden times had merged into one class as we have seen (sec. 125). But after the foreign wars other social lines came to be sharply drawn; there were then four classes of people:

1. The new Nobility, composed of wealthy men who filled the chief offices, especially the seats of the Senate, and managed the government.

2. The Equites (ĕk'wĭ-tēz), or knights, men of large fortunes who did not attain senatorial dignity.

3. The great masses of the people, many of whom were paupers, some because they preferred a life of idleness, others because, ejected from their farms or discharged from the army, they could find no employment.

4. The slaves, the most numerous class of all. Great numbers of captives taken in war were sold into slavery, the usual price being from sixty to a hundred dollars.

149. How Greece Conquered Rome. — As noted above, the foreign conquests had for the most part a corrupting effect on the Roman people, but here is a notable exception. Thousands of Greeks were carried to Italy after the subjugation of their own country. The culture, the civilization of the Greeks was far superior to that of the Romans. These transported Greeks therefore became the teachers and models for the Romans.

Nothing finer can be said of the Roman people than the fact that when they conquered a people with a civilization better than their own, they did not attempt to crush and destroy it, they imitated and absorbed it. Viewed from this standpoint, the conquest of Greece was of vast importance to the future of the world, for if Rome was to rule the world, Rome needed to be refined and educated, and only the Greeks could accomplish this.

It became the fashion for the rich Romans to have Greek tutors for their children. Early Roman literature was built upon Greek literature. A Greek slave, Androni'cus, translated many Greek poems into Latin, and some of these were used in the Roman schools. Roman art, sculpture, and architecture were copied after Greek models. Thus it will be seen what the poet Horace meant when he said that Rome the conqueror was being conquered by the civilization of the Greeks.

II. Reforms of the Gracchi

150. Cornelia's Jewels. — One day as the great Scipio Africanus, the conqueror of Hannibal and the most famous of a famous family, sat at a feast, he was approached by friends of a young plebeian soldier named Gracchus (grăk'us) asking the hand of his daughter Cornelia in marriage. Scipio knew young Gracchus to be one of the manliest of men and gave his consent. When Scipio returned to his home and told his wife that he had bestowed their daughter in marriage, she was much disturbed and upbraided him, but when he told her that the lucky young man was Gracchus, she was pleased and declared that no other man in Rome was worthy of such a gift.

The young couple were married. Years passed and Cornelia was a widow, with two little boys. She took great pride in her sons and refused many offers of marriage in order to devote her time to their education. When some matrons exhibited to her their jewels and asked that they might see hers, she pointed to her boys and said, "These are my jewels."

The elder of the Gracchus brothers was named Tibe'rius, and the younger Gaius. As they grew to manhood their mother urged them to do something worthy of their country, saying that she was known as the daughter of Scipio, but would prefer to be known as the mother of the Gracchi.[1]

151. Tiberius Gracchus and the Agrarian Laws. — Tiberius served in the wars in Spain, and as he passed through Etruria his

[1] Gracchi (grăk'ī) is the plural of Gracchus.

heart was moved at the great numbers of homeless farmers who had been driven from their lands by rich landowners. The owner of a little farm would return from a long war in which he had faithfully served his country, only to find the farm sold or mortgaged so heavily that he could not pay the debt. He could not then find employment, for the work of the rich was done by slaves. He could do nothing but go to the city and join the idle crowd of paupers or wander about with his family until they starved.

"The poor have fought to maintain the luxury of the rich," declared Tiberius Gracchus, "while they do not possess a clod of earth that they may call their own."

Later Tiberius was elected tribune, and he set himself the task of bringing about a greatly needed reform. He determined to revive the old Licinian law (sec. 125) which forbade any one to possess more than 300 acres of the public lands. Such a law restricting the ownership of land is called an agra'rian law, from the Latin word *ager*, land. The Licinian law had long been disregarded; the great landlords had immense estates, and large numbers of the poor had been driven from their homes.

Tiberius succeeded in restoring and enforcing this law, but in doing so he awakened the implacable hatred of the rich. Most of the senators were large landholders, and some of them stirred up a riot in which three hundred men were killed. Tiberius Gracchus was among the slain (133 B.C.). This was the beginning of civil war in Rome. During the next century the streets of the city were again and again to flow with human blood.

152. Gaius Gracchus. — A few years later Gaius Gracchus entered public life as tribune and took up the cause in which his brother had given his life. Gaius was perhaps the abler of the brothers. He was the greatest orator of his time, and must be named among the leading statesmen that Rome ever produced. Not only did he aid in carrying out the agrarian law, restored by Tiberius; he also addressed himself to a greater task.

The Roman Senate, which had almost entire control of the government, was a corrupt body, and Gaius determined to weaken

it. He succeeded in taking from the Senate some of its powers and in doing so he made that body bitterly hostile to him. Therefore when he stood for reëlection as tribune the Senate determined to defeat him at all hazards. It won the fickle people away from him by empty promises, and Gaius lost the election. He then unwisely resorted to violence. Civil war was the result, and in a great riot, 121 B.C., 3000 men lost their lives; among them was Gaius Gracchus.

Rome produced no better men than the Gracchi. They died in the cause of the downtrodden masses, and though their reforms were not permanent, they were long remembered for their noble sacrifice.

III. The Roman Provinces

153. Government of the Provinces. — When Rome conquered the rest of Italy the various Italian tribes, though not citizens, were made "allies" (sec. 134). They were required to furnish ships and soldiers to Rome, but not to pay tribute. It was different with the provinces.

The provinces were conquered lands outside Italy. The first of the provinces was Sicily, acquired in 241 B.C., at the close of the First Punic War. At the time of Tiberius Gracchus there were seven Roman provinces and a century later there were seventeen.[1] These conquered lands were governed by the authority of Rome, not for the good of the inhabitants, but for the benefit of the conquerors.

The governor of a province was usually a consul or a prætor (judge) whose term of office at Rome had expired. He was then called a proconsul or proprætor. The governor had absolute power. He had an army which he commanded as he pleased, and if he chose to play the tyrant there was none to stay his hand.

154. Tyranny of the Provincial Governors. — A governor held his office usually for one year only. During that year he had to make his fortune, and there was nothing modest about the size of it

[1] The provinces in 44 B.C. are shown on the map facing page 177.

when made. A grasping proconsul (and most of them were grasping) had many ways of wringing money from his province. A city, for example, would pay him a large sum of money in order to be exempt from having soldiers quartered within it. The proconsul had the power of life and death, and many a rich man paid heavily for exemption from arrest whether he was guilty of wrongdoing or not.

The most notorious of the proconsuls was Verres (vĕr′ēz), governor of Sicily (73–71 B.C.). He plundered the people of that island to his heart's content. He forced them to give up their money and their treasures of art and sculpture, the accumulation of centuries of Greek culture. Verres boasted that his fortune was so great that if he were put on trial for his extortion he could afford to spend two thirds of it in bribing the judges and have an abundance left. He was put on trial, and Cicero (sĭs′er-ō), Rome's greatest orator, was the prosecutor. Several of Cicero's greatest orations were prepared for this trial. The accused was found guilty, but fled to a city in southern Gaul and lived in luxury for many years on part of his stolen fortune.

155. Publicans and Bankers. — If the greedy proconsuls left anything in the provinces worth gathering in, the publicans and bankers sat like cormorants, ready to complete the work of despoiling the hapless people.

The publicans were taxgatherers, and to them the proconsul would "farm" out the tax districts. A publican would purchase from the governor the right to tax a certain district. He thereupon enriched himself by gathering from the people far more than he had paid for the privilege. The publicans had the authority to fix the tax rate, and many of them became tyrants and extortioners. The proconsul and his army sustained the plundering publicans. Great numbers of the people were reduced to poverty through the merciless extortions of the taxgatherers.

Another class which exploited the provincials was the bankers and money changers of Rome. In Rome there was an overabundance of money, gathered from all points of the compass,

as tribute and plunder from the provinces. From this cause money was scarce in the provinces, and the interest rates were high. The bankers would borrow money in Rome for four or five per cent interest and loan it out in the provinces for fifteen, twenty, and sometimes even fifty per cent. Not infrequently, it happened that a provincial city, after being plundered by the Roman armies, found it necessary to raise a loan. It would borrow of the Roman bankers at an excessive rate of interest, and if it could not repay, its people were sold into slavery.

Questions and Topics. — I. What effect had the Roman conquests on the Roman people? Who was Cato? (See Cyclopedia.) What were the classes of Roman society at this period? What can you tell of the influence of the conquered Greeks on their Roman conquerors? Why were the Greeks more cultured than the Romans? Write an essay showing the contrast.

II. From what noted family were the Gracchi descended? What were the chief reforms of Tiberius Gracchus? of Gaius Gracchus? Can you name any country where the conditions are similar to the conditions in Rome at that time?

III. In what respects did the government of the conquered Italian lands differ from the government of the Roman provinces? Write a comparison between the government of the Roman provinces and that of the American colonies by England before our Revolutionary War.

Events and Dates. — Simplicity of Roman life changed to extravagance through the conquests. The Romans are greatly benefited by Greek culture. Death of Tiberius Gracchus, 133 B.C.; of Gaius Gracchus, 121 B.C. Government of the provinces.

For Further Reading. — Morey, *Outlines of Roman History*. Beesly, *The Gracchi, Marius and Sulla*. Breasted, *Ancient Times*. Stephenson, *Public Lands of the Roman Republic*.

CHAPTER XII

THE CENTURY OF CÆSAR

I. Men and Events before the Time of Cæsar

156. The Last Century of the Republic. — With the passing of the Gracchi the Roman republic entered on what may be called its third period. The first period was characterized by a long struggle of the lower classes for political and social rights; the second was the period of conquest, first of Italy, then of other Mediterranean lands. The third period, covering the last century of the Roman republic, was characterized by civil wars and the struggles of military leaders for personal control.[1]

At the beginning of this century the republic had begun to totter on its foundations. The government was in the hands of the Senate, and the Senate was venal and corrupt. The people also had been corrupted by the spoils of war. The old-time Roman virtue was growing rarer and rarer.

The last century of the republic began with a period of disorder and terror, of riot and bloodshed in the streets of Rome. At length, however, a strong leader, Pompey the Great, gained control of the government, restored order, and brought back a semblance of the old-time glory of the city.

157. Pompey the Great. — At this time the Mediterranean was aswarm with pirates, bold sea robbers who took advantage of the disorder in Rome to plunder the coasts. In 67 B.C. a law was passed giving Pompey full control of the Mediterranean coasts for a term of three years. The trust was not misplaced. It required but forty days for Pompey to clear this great sea of pirates.

[1] Chief among these rival leaders were Ma'rius and Sulla. For many years the Roman people were distracted by civil war and the streets of Rome flowed with blood, owing to the sordid ambitions of these men.

He then pursued them to their strongholds and quickly subdued them.

The next year Pompey was appointed commander in the East; he left Rome with an army and was absent five years. Everywhere he was successful. He extended the Roman dominions to the valley of the Euphrates. He then led his army to Palestine, besieged and captured Jerusalem, the holy city of the Jews, and reduced Jude'a to a dependency of Rome (63 B.C.). Some time after Pompey returned to Rome he enjoyed a triumph, the most splendid in the history of the city. Before his chariot walked 300 captive princes, and the brass tablets declared that he had captured a thousand fortresses, eight hundred ships, and had founded thirty-nine cities.

158. Cicero and Catiline. — While Pompey was absent in the East, Rome had a narrow escape from destruction through a villainous conspiracy led by Cat'iline. Defeated by Cicero for the consulship, Catiline determined to wreak vengeance on the people. Gathering about him a crowd of desperate characters, he conspired to kill the senators and burn the city, but the plot was discovered by Cicero.

Cicero, whose name as an orator is coupled with that of the great Demosthenes, was born in 106 B.C. He won undying fame, not only as an orator and statesman, but as a writer whose works are read wherever the Latin language is studied. When he unearthed the wicked plot of Catiline, he exposed and denounced the conspirators in the Senate in four withering orations. And he was quite successful. Some of the leading conspirators were captured and put to death. Catiline, escaping from the city, attempted to flee to Gaul, but was surrounded by an army and killed in battle. The city was saved and Cicero was hailed as the Father of his Country.

II. Julius Cæsar

159. Early Life of Cæsar. — The greatest Roman who ever lived was Gaius Julius Cæsar. Born of a noble family in 100 B.C.,

Cæsar spent his early life as a leader among the gay young nobles of the capital city. Now and then his future greatness was foreshadowed in his youth. On one occasion he was captured by Mediterranean pirates. They demanded twenty talents for his ransom, but he scornfully told them that they did not know the value of their captive and that he would pay them fifty talents. During the few months that he was with the pirates he entered into their games and made himself agreeable, but he told them that the time would come when he would capture and hang them. This threat he carried out.

It is said that when Cæsar was about thirty years of age, while reading one day about Alexander the Great, he burst into tears, saying, "At my age he had conquered the world, and I have done nothing."

160. Cæsar and Pompey. — Pompey, as already stated, received a triumph for his victories in the East, but the Senate looked with jealous distrust upon its too successful general. Cæsar had won signal victories in Spain and, returning to Rome, was received with equal coldness by the Senate. Pompey and Cæsar, like the Gracchi, had espoused the cause of the people rather than that of the aristocrats. They now joined their interests in opposition to the Senatorial party, and with a rich man named Crassus formed a party of three leaders called the First Triumvirate. Cæsar, after serving as consul, was appointed proconsul of Cisalpine Gaul (the Po Valley) for five years, afterward increased to ten. It was later arranged that Pompey should be elected to the consulship while Cæsar should lead an army into Gaul (France) and effect the conquest of that country. On Cæsar's return from Gaul it was agreed that Pompey should support him for reëlection to the consulship.

161. Cæsar Conquers Gaul. — The expedition of Cæsar into Gaul (modern France and Belgium) may be compared with that of Alexander the Great in the Orient, or of Hannibal in Italy. Cæsar proved himself an invincible warrior. The task of subduing the Gallic peoples required eight years of warfare in which

hundreds of thousands of men perished and eight hundred cities were destroyed. Cæsar himself wrote a history of this war in his *Commentaries*, a specimen of pure and elegant Latin prose which is still read in our schools.

The first encounter was with the Helvetians (hĕl-vē′shanz), a people who occupied the slopes of the Swiss Alps. Desiring a more congenial climate, they destroyed their towns and started to migrate westward. Cæsar met them on the banks of the Rhone, defeated them with fearful slaughter, and drove the survivors back to their mountain home. He then met and repulsed a great body of Germans who had crossed the Rhine into Gaul.

In 55 B.C. and again the following year Cæsar crossed the Channel into Britain, but made no effective conquest of that country. After six years of warfare, when it seemed that all Gaul had yielded to Roman power, Cæsar and his army were startled at the news that the Gauls in all parts of the country were rising against Roman authority, under a powerful leader named Vercinget′orix.

The world presents no more knightly figure, says a great historian, than Vercingetorix. Tall and strong, with long, flowing light hair and a proud, soldierlike bearing, this man, believing that the Gauls should be independent of Rome, called the many Gallic tribes to war against the common enemy.

Cæsar quickly faced the new foe. After many minor battles, the Gauls took refuge in Alesia (a-lē′shĭ-a), a town on a hill not far from Paris. Cæsar besieged the city for many days, and finally a terrific battle was fought, the Gauls attacking the Romans from the city while another army attacked them in the rear. Cæsar won a consummate victory, the greatest of his long military career.

Vercingetorix, seeing that all was lost, said to his officers, "I undertook this war to save the common liberty, not for my own profit. Put me to death to satisfy the Romans, or give me up alive." A little later he rode down to the Roman camp, and threw his helmet at the feet of Cæsar. Gaul was conquered, and Julius Cæsar was the greatest hero of his time.

EXPANSION OF ROMAN POWER
Roman Dominions 264 B.C., before the First Punic War
Gains from 264 to 201 B.C., end of Second Punic War
Gains from 201 to 146 B.C., end of Third Punic War
Gains from 146 to 88 B.C.
Gains from 88 to 44 B.C., death of Julius Cæsar
States in alliance with Rome, 44 B.C.
ROMAN DOMINIONS
at the Death of Julius Cæsar
44 B.C.
Scale of Miles
0 100 200 300 400 500
ATLANTIC OCEAN
BRITAIN
GERMANY
GAUL
Alesia
Rhine R.
Elbe
Vistula R.
Teutoburg Forest
Danube R.
NORICUM
RAETIA
ALPS
CISALPINE GAUL
ILLYRIUM
Rubicon R.
Rome
ITALY
Tiber R.
SARDINIA AND CORSICA
Massilia
Pyrenees
Numantia
SPAIN
Str. of Gibraltar
MEDITERRANEAN SEA
MAURETANIA
NUMIDIA
AFRICA
Utica
Carthage
SICILY
Syracuse
Actium
IONIAN SEA
DACIA
SCYTHIA
CASPIAN SEA
BLACK SEA
THRACE
Byzantium
Philippi
MACEDONIA
THESSALY
Pharsalus
ACHAIA
Athens
Corinth
Smyrna
BITHYNIA and PONTUS
GALATIA
CAPPADOCIA
ARMENIA
ASIA
CILICIA
Tarsus
Tigris R.
PARTHIA
Euphrates R.
RHODES
CRETE
CYPRUS
SYRIA
Damascus
JUDAEA
Jerusalem
ARABIA
CYRENAICA
Alexandria
EGYPT
Longitude West 0
Longitude East from Greenwich
10
20
30
40
50

VERCINGETORIX BEFORE CÆSAR — PAINTING BY ROYER

162. Cæsar Crosses the Rubicon. — The conquest of Gaul from the Rhine to the Pyrenees was very gratifying to the Roman people. For hundreds of years the unconquered barbarians of the north had menaced the very existence of Rome, and on one occasion had burned it to the ground (sec. 131). When therefore it was learned that Cæsar had mastered the whole land, the rejoicing was wild and unrestrained. But there was a discordant note. The Senate was in a surly mood, and Pompey, who had gone over to the party of the Senate, was extremely jealous of the rising fortunes of his one-time friend. To retain his popularity Pompey had built a great stone theater and had regaled the people with gladiatorial shows. But the people's heart went out to Cæsar, and Pompey became alarmed lest he should fall from his lofty position as the first citizen of Rome.

The Triumvirate had agreed that Cæsar should be elected consul after his Gallic campaign; but the Senate, led by Pompey,

now decreed that Cæsar must disband his army before entering Italy, and pronounced him a public enemy if he did not do so within a certain time.

Cæsar saw clearly that if he complied with the Senate's order, he would find himself a defenseless private citizen in the midst of his enemies. His only alternative was to march upon Rome with his army, and this he chose to do. As he came to the little river Rubicon that divided his province from the Italian land, it is said that he hesitated thoughtfully before making so momentous a decision. Then exclaiming, "The die is cast," he plunged his charger into the river.

163. Becomes Master of the World. — Great was the commotion in Rome when the audacious act of Cæsar became known. The great Pompey had boasted that he could fill Italy with armed men by stamping on the ground. But he made no effort at defense; with many of the senators he fled from the city of which he had been master so long and escaped to Greece.

Cæsar moved slowly, irresistibly toward Rome. The towns and cities raised no sword against him. The people shouted their welcome. Within a few weeks he occupied the city of Rome without striking a blow.

Later Cæsar went to Spain and defeated Pompey's followers there. Then he proceeded to Greece in pursuit of Pompey himself.

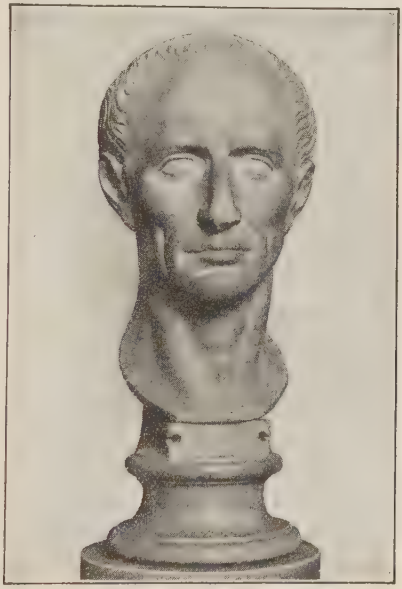
An incident on the coast of Greece indicated this wonderful man's opinion of himself. He was crossing a bay in an open boat when a rising storm caused the boatman to quake with fear. Cæsar said to him, "What have *you* to fear? You carry Cæsar."

Pompey met his pursuing enemy in the battle of Pharsa'lus in Thessaly (48 B.C.), and was utterly defeated. He fled to Egypt, but on landing there was slain by order of the king, Ptolemy (tŏl'e-mĭ), who thus hoped to win the favor of Cæsar. In this he failed, for Cæsar wept when on reaching Egypt he was shown the severed head of his former friend and ally. Before leaving Egypt Cæsar forced the Egyptian king to share his throne with his sister Cleopa'tra. He then proceeded to Asia Minor, put down

a revolt in a short, vigorous campaign, and reported it to Rome in the three short words "*Veni, vidi, vici*"[1] (I came, I saw, I conquered).

A little later we find Cæsar at Rome, master of the world. How will he use his power?

164. Cæsar's Policy. — No man that ever wielded imperial power did so with greater moderation than did Julius Cæsar. Relentless in war, he was generous and kind to a conquered foe. Cæsar was great enough to forgive. He showed favor to friend and foe alike.



JULIUS CÆSAR

From a bust in the British Museum.

In the brief space of Cæsar's reign as dictator of Rome (48–44 B.C.) he did much for the Roman people. He made the Senate popular by increasing its numbers and admitting the common people to membership. He revived the Licinian land law (secs. 125, 151), and furnished homes for 80,000 landless citizens. Thus the dream of the Gracchi became a reality.

One of the best things Cæsar did was to change the vicious system of taxing the provinces. He did this by permitting each town to collect its own share of the taxes in its own way. He also reformed the calendar and fixed it nearly as we have it to-day (sec. 25). He rebuilt the city of Corinth, and planned the rebuilding of Carthage, which was carried out after his death.

[1] English pronunciation vē′nī, vī′dī, vī′sī; Roman pronunciation wā′nē, wē′dē, wē′kē.

Moreover, Cæsar determined to do still greater things. He planned to make an expedition into Parthia, Scythia, and Germany, to conquer those countries and add them to the Roman dominions. He proposed to codify the Roman laws, to build public libraries, to divert the Tiber for the benefit of shipping, to drain the great marshes of Italy, and to cut a ship canal across the Isthmus of Corinth.[1]

With many of his comprehensive plans unrealized, the great Cæsar was cut down in the midst of his years. Many an honest Roman was too conservative to comprehend or appreciate Cæsar's swift reform movements, and they feared for the liberties of the people. Others were jealous of his colossal power, or felt bitter over the downfall of their idol Pompey. Among the malcontents were Brutus and Cassius (kăsh'ĭ-us), both of whom were in Pompey's army at Pharsalus. Both owed their lives to Cæsar's mercy and were even raised to office by him. They formed a conspiracy to kill him.

It was the Ides of March (March 15), 44 B.C. Cæsar had been advised by friends to have a bodyguard; but he answered that he would rather suffer death than live in fear of it. Of this very day there had been ominous rumors, and Cæsar had been warned to beware the Ides of March. He refused to heed and went to the Senate chamber as usual. The conspirators gathered about him as if to beg a favor, and stabbed him with their daggers. He attempted to defend himself with his stylus (sec. 122), but when he saw Brutus, "the noblest Roman of them all," whom he had considered his true friend, raise his dagger also, he cried, "*Et tu, Brute!*" (You too, Brutus!). He then threw his mantle over his face and fell at the foot of Pompey's statue, bleeding from more than twenty wounds.

165. **Results of the Death of Cæsar.** — Julius Cæsar has been pronounced by some writers the greatest statesman in the world's history. No doubt he was ambitious. Plutarch tells us that he

[1] A ship canal was completed across the Isthmus of Corinth in 1893, nearly 2000 years after Cæsar had planned it.

"had a passion after honor," but this did not mar his usefulness to Rome. Distracted and bleeding after a century of civil war, Rome was greatly in need of just such a master hand as his. With all the Roman world at his feet, his capacity for government had not yet been measured. He had nothing but kindness for the poor and the oppressed, and even for his sometime enemies. A more senseless and insane act than the murder of Cæsar would be hard to imagine.

The conspirators, of whom there were more than fifty, perhaps believed they were rendering their country a service by ridding it of the one-man power. Perhaps they hoped to bring back the old days of the republic, but in this they were sadly mistaken. Times had changed, and nothing could restore the old conditions. They believed, too, that they could win the approval of the Roman people and stand before them as liberators and benefactors. In this again they grievously miscalculated.

Cæsar's nearest friend was Mark An'tony (in Latin, Marcus Anto'nius), his fellow consul, who came into possession of his will and his property. In a most adroit funeral oration over Cæsar, Antony stirred the people to frenzy against the conspirators, who would have been killed by the mob had they not fled from the city.[1] (Side talk, page 184.)

III. Rise of Octavius

166. Octavius. — The great Cæsar, having no direct descendants, had named his grandnephew, Octa'vius, as his heir. Octavius, a youth of eighteen years, was with some Roman legions in Greece when a messenger from his mother announced to him the tragedy of the Ides of March. He hastened to Rome to claim his inheritance, and it was not long before he had won popular favor and shown much capacity for a youth of his age.

At first Octavius and Antony quarreled, then they became

[1] The address and the whole scene have been immortalized by Shakespeare in his play *Julius Cæsar*.

friends and joined with Lep'idus, a commander in the army, in forming the Second Triumvirate. Unlike the humane Cæsar, they put hundreds of their enemies to death, and among them the greatest of Roman orators, the aged Cicero.

ANTONY AND CLEOPATRA

Painting by Alma-Tadema. Cleopatra, queen of Egypt, was one of the most beautiful women of all time. In the civil war after Cæsar's death, Antony summoned her to meet him at Tarsus, in Cilicia, to explain her part in that war. The picture shows the queen as Antony saw her, in her splendidly adorned boat. Shakespeare describes her thus in *Antony and Cleopatra*, Act II, Scene II:

> For her own person,
> It beggar'd all description; she did lie
> In her pavilion cloth-of-gold of tissue —
> O'erpicturing that Venus where we see
> The fancy outwork nature.

In 42 B.C. Antony and Octavius led an army into Macedonia in pursuit of Brutus and Cassius, the assassins of Cæsar. A battle was fought at Philip'pi. Brutus and Cassius were defeated and both committed suicide, Cassius with the same dagger with which he had struck Cæsar.

In the triumvirate Lepidus ceased to be an important factor, and the government of the Roman world was divided between Octavius and Antony.

167. Battle of Actium; Death of Antony and Cleopatra. — Octavius was master of Italy and the West, and Antony of the East. But two leaders of equal authority seldom continue long in harmony, nor did this instance prove an exception to the rule.

After some years the final break between them came about in this way. Antony had become enamored of the beautiful Egyptian queen, Cleopatra, and spent much of his time with her in luxurious idleness. He affronted his fellow ruler of the Roman world by divorcing his wife Octa'via, sister of Octavius, and moreover it was rumored that Antony was planning to overpower his rival and transfer the capital from Rome to Alexandria.

War was now inevitable. In 31 B.C. the two forces met in a great naval battle on the western coast of Greece near the promontory of Actium (ăk'shĭ-um). Octavius was present in person, also Antony and his Egyptian enchantress. But in the midst of the battle Cleopatra fled in her galley, and Antony, learning of the fact, followed her. Their cause was lost and their fleet surrendered. The next year Octavius landed in Egypt. He met little opposition. Both Antony and Cleopatra committed suicide, and Egypt was made a Roman province (30 B.C.).

Battle of Actium

After an absence of four years Octavius returned to Rome. Though still a young man he was master of the world, as his great uncle had been twenty years before. His popularity was unbounded. He went through the formality of handing his power over to the Senate, but the Senate restored it to him and he be-

came the first Emperor of Rome (27 B.C.). At this time Octavius was given the title Augus'tus, and he is known to history as Augustus Cæsar. The eighth month of our year was named in his honor, as the seventh month had already been named after Julius Cæsar.

Side Talk

Assassination of Cæsar. — The conspirators against the life of Cæsar included some men of high character who joined in the plot evidently believing that they would do their country a real service by delivering it from one-man power. It is notable that they determined to commit the deed in open day and in a public place, and that they made no provision for their own escape in case of an uprising of the people against them. The plot had become known to some who were not in it, and one of these, a Greek teacher of oratory, tried to apprise Cæsar of the danger. He wrote out a statement of the facts as he had heard them and handed it to Cæsar while on his way to the Senate chamber. Cæsar took the tablet and attempted to read it, but in the dense crowd the interruptions were so many that he could not do so.

When the assassination was accomplished Brutus turned to address the Senate, but the disorder was so great that he could not be heard, and the senators soon rushed from the building and spread the news over the city. Even Cæsar's nearest friends, Antony and Lepidus, fearing that they too were included in the plot, fled to places of safety. The conspirators hastened to Capitol Hill in the hope of finding an opportunity to address the crowds and explain that their deed was a purely patriotic one. For some time the body of Cæsar was left where it fell, deserted by all except three slaves, who later carried it to the home he had left a few hours before.

The excitement of the city was great when the news spread from street to street, and so it continued during the night. Next day Brutus addressed a crowd in the Forum, explaining why the deed had to be done in order to save the country from despotism. His speech was received in silence.

The body of the dead statesman was reduced to ashes on a great funeral pyre in the Campus Martius near the city, amid a great concourse of people. The anger of the crowd against the assassins was slowly becoming roused. When the will of Cæsar was read, it was found that some of the conspirators were named as guardians of his property and one of them was made an heir. Cæsar had willed some splendid

gardens on the Tiber to the public, and of his vast estate a large part was to be divided among the Roman citizens. When the people heard this will their outburst of anger was furious against the assassins, and they fled for their lives from the city.

Questions and Topics. — I. Into what three periods may the history of Rome at the time of Cæsar be divided? Give an account of Pompey. What was a Roman triumph? Do we honor successful commanders as the Romans did? Give the story of Catiline and Cicero. In what other respects do we know Cicero? What books of his can you name?

II. Tell the story of Cæsar's early life. Why did he and Pompey become enemies? Describe Cæsar's campaigns in Gaul. What is meant by "crossing the Rubicon" as we sometimes hear the expression? What is the meaning of *veni, vidi, vici?* What great things did Cæsar plan for Rome? Why did many honest Romans fear Cæsar's power? Is it usual for a great leader to awaken opposition? Give examples.

III. What can you say of Octavius? Look up and read Antony's funeral oration, as given by Shakespeare. Under what circumstances did Egypt become a Roman province? What form did the Roman government now assume? What is an empire (sec. 21)?

Events and Dates. — Pompey conquers Palestine, 63 B.C. Julius Cæsar conquers Gaul; crosses the Rubicon and captures Rome, 49 B.C. Cæsar assassinated, 44 B.C.

For Further Reading. — Same as in preceding chapter; also Dodge, *Cæsar: History of the Art of War*, or any other good biography of Cæsar. Trollope, *Cicero*. Plutarch's *Lives*.

CHAPTER XIII

THE AGE OF AUGUSTUS

I. Augustus and the Germans

168. Organizing the Empire. — For nearly five hundred years Rome had been a republic; but during the last hundred years of that time the city had many times been torn and distracted by disorder, bloodshed, and civil war. In short, the Roman people, whatever their virtues in the early days, had ceased to be capable of self-government. A monarchy had become inevitable.

Augustus Cæsar had gathered all the power within his own hands. The pliant Senate obeyed all his commands. While the republic was not formally abolished, Augustus was made consul, censor, high priest, perpetual tribune, and impera'tor, or emperor. But Augustus was not at heart a tyrant. Freed from the influence of Antony, he was ready to play the part of his great uncle and to forgive his enemies. His reign of forty-one years as emperor (27 B.C.–14 A.D.) was a period of comparative quiet and of constructive statesmanship. For the third time in the history of Rome the gates of the temple of Janus (sec. 130) were closed.

Augustus was a man of simple personal tastes; he made no effort to imitate the pomp of an Oriental monarch. He built great highways through Gaul and in other parts of his dominions. He erected splendid monuments and public buildings in Rome and boasted that while he found it a city of brick he left it a city of marble.

169. Victory of Hermann. — Augustus loved peace rather than war, but there was war here and there in the provinces during his reign. He had two stepsons, Drusus and Tiberius, both of

whom were able commanders. Tiberius was sent to the valley of the Danube and with signal success drove back the hordes of fierce barbarians who threatened Macedonia. Drusus was stationed on the Rhine and for three years he traversed Germany. He was killed by a fall from his horse.

Tiberius was then transferred to the north. He conquered the German tribes from the Rhine to the Elbe (ĕl′bĕ), and had he remained, there is little doubt that the Latinizing of the Germans, as in the case of the Gauls, would have been permanent. But Va′rus, a vain, weak man, was made governor of the new province. Varus treated his subjects as slaves and put on the airs of an Oriental monarch.

The Germans rebelled under a brave young leader named Armin′ius, or Hermann, who had received his education at Rome. Varus and his army were led into an ambush in the Teu′toburg forest, surrounded, and cut to pieces (9 A.D.). Varus slew himself, and but few of his army were left to tell the story.

Augustus was overcome with grief at this disaster. From time to time he would cry, "Varus, Varus, give me back my legions." He made no further attempt at permanent conquest of the Germans, and the Rhine remained the Roman frontier for five hundred years.

The effect of the victory of Hermann on modern civilization can only be conjectured. It assured the separate development of the Classic and Teutonic peoples. Had the Romans remained in possession of Germany the country would have been Latinized, and the German and English languages and perhaps the ideals and institutions of the Teutons and of their English and American descendants would be different from what they are. This battle is considered one of the decisive battles of the world.

II. Beginnings of Christianity

170. Birth of Jesus. — In the midst of the reign of Augustus Cæsar, at a moment of universal peace, when "no war nor battle sound was heard the world around," there was born in Beth-

lehem among the Judean hills, One whose influence on the future of the world was destined to outshine the influence of all the Cæsars and the Ciceros, the warriors and the emperors, the poets and the philosophers of the time. Jesus was born among the lowly, and the great, seething Roman world knew nothing of the event. But the time was to come when all historic events, ancient and modern, were to be reckoned by the western world as so many years or centuries before or after the birth of Christ.

With a few chosen followers, Jesus spent three years journeying through Galilee and other parts of Judea, teaching a new religion and laying down a code of morals the best the world had ever known. But He awakened antagonisms and made enemies and He was put to death under the Roman law. His disciples bore witness to the fact that He rose from the dead, and in attestation of their conviction they gave their lives to the spreading of the new religion.

171. Spread of Christianity. — The disciples of Christ were soon convinced, through a vision of Saint Peter, that the new religion was to be offered to all men and not be confined to the Hebrew nation. Nor was it to be propagated by force; it must win its way by persuasion and conviction.

Saint Paul, a later convert and a Roman citizen, became the chief agent in carrying the new religion to the Roman dominions outside Judea. He first planted churches in Asia Minor, Macedonia, and Greece, and finally in Rome, where, after a life of marvelous activity, he suffered martyrdom (about 67 A.D.).

At the time of Christ the Roman Empire tolerated all religions, and thus Saint Paul and his fellow workers had at first a free hand in planting churches. But the time soon came when the Christians were looked upon as disturbers of public order and persecution followed.[1]

[1] The picture on the opposite page shows a group of Christian martyrs awaiting the fate to be meted out to them for steadfastness to the Faith. The trap door has been raised to admit the hungry beasts that are to devour them in the presence of the many thousands of spectators. Round the edge of the arena are other martyrs, crucified and to be burned.

Christian Martyrs in the Arena — Painting by Gérome

ROMAN STREET SCENE — PAINTING BY BOULANGER

The first of the persecutions was in the time of Nero when the Christians were accused of setting fire to the city of Rome.[1] A great many Christians, as the historian Tacitus informs us, were put to death. They were crucified, sewed in skins of wild animals and torn by dogs, or covered with pitch and set on fire to light the public places at night. But the new religion survived this and various later persecutions and, as noted on a later page, it became the state religion of the empire within three centuries after its founding.

III. Life and Society under the Empire

172. The Upper Class; Condition of Morals. — The great Roman Empire with its growing cities, great highways,[2] and stately palaces was nevertheless growing weaker because of the decline of private virtue.

The homes of the rich in Rome were on the hills and slopes, while the poor lived in the valleys. The wealthiest Romans had, in addition to their city homes, country seats called villas along or near the great roads which led from Rome to various parts of

[1] Augustus was succeeded by his stepson Tiberius, who was an able ruler. After his long reign, only a few of the emperors were men of importance. The reign of Claudius is remembered for the conquest of Britain (43 A.D.). Nero (54–68 A.D.) was one of the wickedest men that ever sat on a throne. It was said that he sang and danced while Rome was burning. Later when accused of having set fire to the city, he diverted suspicion by accusing the Christians of having done so. The reign of Vespa'sian (69–79 A.D.) is remembered for the siege and capture of Jerusalem by his son Titus (70) and for the building of the Colosse'um in Rome. Under Tra'jan (98–117) the empire reached its greatest extent (map following page 204). Ha'drian (117–138) left a name in history by building a great wall between Britain and Caledo'nia (Scotland), known as "Hadrian's Wall," to protect the civilized Britons from the savage Picts.

[2] The picture on the opposite page shows the Appian Way at Rome, lined with temples and mausoleums, and a view of the busy throng making its way along this thoroughfare. Near the center is a lady of high rank, seated in her palanquin and preceded by Ethiopians, while a slave girl at her side waves a fan to and fro. At the left are horsemen from some foreign land, just passing a man and woman standing side by side in a chariot. Roman girls seated on the steps offer flowers for sale. Above the street an interested group is watching the surging tide of humanity.

Italy. In these villas were found all the luxuries afforded by the times — libraries, baths, and beautiful gardens. Many of the homes in city and country were fine structures of stone or brick.

The furniture was simple; it consisted of a chest, a few chairs, couches, lamps, and tables. Many articles with which we are familiar, such as our mirrors, desks, hat racks, and chiffoniers, were unknown to the Romans. The table was often the most beautiful and costly piece of furniture in the house. The most expensive tables were made of cross sections of the citrus tree, brought from Africa. For one of these tables Cicero paid a sum equal to $20,000.

Cicero may be taken as an example of the best of the upper class of Romans. He was a man of high character, and there were others of the same class, but their numbers were not great in the time of Augustus.

Many of the rich were degraded with luxury. In lofty chariots they drove through the streets, followed by troops of dependents and slaves. The chariots and the harness on the horses were covered with ornaments of gold and precious stones. If a chariot ran down and crushed a child in the street the haughty owner drove on and cared nothing about it. Rich women wore ornaments so heavy that they could scarcely walk without the aid of servants. At the same time great numbers of the poor were homeless and starving.

173. Roman Slavery. — At the time of the founding of the empire the most numerous class of the population were the slaves. Many of the slaves in the Roman markets had been kidnaped by pirates around the shores of the Mediterranean or they were unfortunates sold for debt; but the great source of supply was through captives taken in war. It was said that Cæsar and Pompey alone sent a million men to the slave markets of the great city.

An army in the field was always followed by wholesale slave dealers who purchased captives, at a small price, of the commanding

general. The captives were then marched in chains, sometimes hundreds of miles, to the slave markets of Rome. Usually they were sold at public auction. A slave was required to stand unclothed on a platform where he was carefully examined by those who wished to purchase.

A Roman citizen could hardly hold a respectable position in society unless he owned at least ten slaves. Many a rich Roman owned hundreds or even thousands of slaves. A Roman slave had no rights in the eyes of the law. The master could wear out his life with the severest toil, could punish him as he chose, or put him to death. Under the empire, however, a law was passed forbidding a master to kill his slave without due process of law, and in the later period the condition of the slaves was changed for the better by the influence of Christianity.

Great numbers of the slaves, it is true, lived in comfort, as clerks, body servants, teachers, book copiers, and the like; but the majority were forced to wear out their lives in unrequited toil, on the great landed estates or in the quarries. Here they worked in chain gangs during the day and were housed in dungeons at night.

On various occasions there were great slave uprisings. One of these, in 73–71 B.C., led by Spar'tacus, himself a slave, defied the Roman armies for two years.[1] In putting down this revolt Rome lost perhaps 100,000 men. (Side Talk, page 197.)

The slave system proved one of the great factors in the ruin and downfall of Rome. Free labor could not compete with that of slaves, and the great middle class became extinct. All labor came to be looked on as dishonorable. The rich, waited on by slaves, lived in luxurious ease, and the sturdy manhood of the early days declined and disappeared. The time came when even the armies had to be recruited from the barbarian population of the north.

[1] From Spartacus was named the Spartacan (miscalled Spartacide) party of radical socialist workmen who tried in vain to seize control of Germany in 1919 by armed revolution.

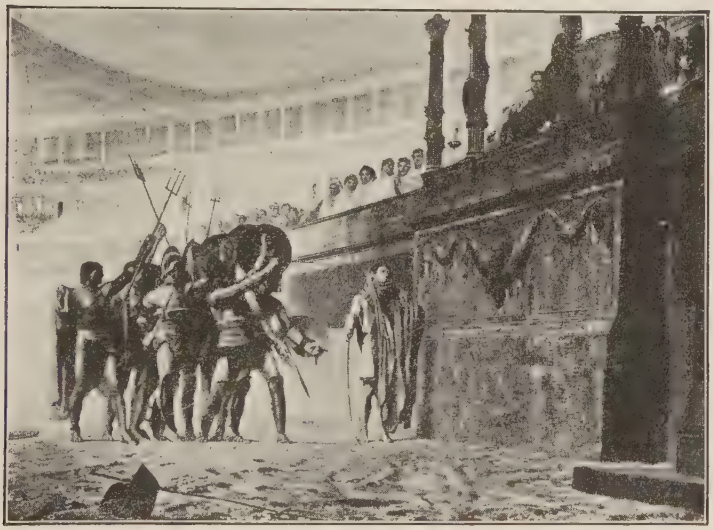
174. **The Idle Masses.** — In our times we speak of the working masses; in Rome the poorer people were for the most part idle and shiftless. It must be remembered that there were no great manufacturing industries employing thousands of people as in our big cities, and that the rich, whose work was done by slaves, had no need of employing hired labor. The Roman laws did not protect the poor from oppression, and there were no benevolent societies to relieve from suffering. The poor therefore lived in sordid wretchedness, without virtue and without hope.

The "corn laws"[1] provided for the feeding of the masses of paupers, hundreds of thousands of them, with grain sold at a low price by the government or given free; because otherwise, maddened by hunger, they would have become dangerous. But the upper classes had no feeling of compassion for the poor. The poet Horace says, "I hate the common crowd," and even Cicero, one of the noblest of the Romans, shows his contempt for the masses.

The poor in Rome were housed in huge lodging houses, three or four stories high. These were crowded to their capacity. They were not homes in our sense of the word home; they were merely places to eat and sleep. The occupants idled about the city during the day, earning a dena'rius now and then by doing odd jobs when such could be found. It is true that a considerable number of this class had some occupation. There were bakers, small shopkeepers, weavers, dyers, and traders; but the majority had no occupation. Even those who worked had no standing in society; work was considered degrading. Julius Cæsar did much to alleviate the sordid condition of the poor, and Augustus continued his policy. But Rome had lost her great, sturdy, industrious middle class, and without such a class no nation can long endure. The slave system and the pauper conditions spelled ruin for Rome, and the doom of the great empire was fast approaching.

[1] The word corn, as it appears in Roman history — and also in English history — means grain, usually wheat. Indian corn, or maize, was unknown until after the discovery of America by Columbus.

175. The Gladiators. — Nothing more clearly reveals the low state of Roman society than the character of their plays and shows. Among these the most popular were the gladiatorial shows. The gladiators (from Latin *gladius*, a sword) were men, usually slaves or captives in war or criminals, who fought each other in the arena to entertain the crowds of people.



GLADIATORS BEFORE THE EMPEROR

In the group of combatants in the arena are several holding trident and net. They have overcome their opponents in full armor by entangling them in the net, then attacking them with the trident.

We enjoy seeing a game of baseball, or even the rougher game of football; but if one of the players is hurt, the sympathy and distress of the crowd of onlookers are very evident. It was otherwise with the Romans. They demanded bloodshed for their entertainment. The gladiators were thoroughly trained for their bloody work. They were brought into the arena of a great inclosure called the amphitheater, where tens of thousands of people had gathered to see the show. If a gladiator fell wounded

he would raise his hand to the crowd and beg for mercy. If the people clenched their fists, it was a sign that the fight must go on till one of the combatants was slain; or by another sign they would indicate that the fight must stop and the man's life must be spared. Sometimes hundreds of fights took place in a single day. The practice of holding gladiatorial shows spread to all the cities of Italy, Gaul, and the Roman province of Africa.

176. **Other Games and Shows.** — When a traveling circus comes to town with its caged wild animals, we are content to look at them; but the ancient Roman would insist on seeing them fight and kill one another. The animal combats were next to gladiatorial shows in popularity. From all parts of the world were brought lions, tigers, bears, elephants, and crocodiles.

Sometimes the wild animals, goaded to madness by fire or hunger, were turned into the arena to fight and kill one another. More frequently they fought with armed men, trained for the purpose. Still again, men were bound, naked and unarmed, and the animals turned loose to devour them. Many of the early Christian martyrs perished in this way.

Pompey the Great brought 500 lions, 18 elephants, and 410 other animals from Africa to Rome for the entertainment of the people. One emperor furnished 11,000 animals for the arena. A similar passion for blood still manifests itself in the bullfights in Spain and Mexico.

It is easy to see that a high standard of morals would be impossible among a people of such coarse and degraded taste as that shown by the Romans in their choice of entertainment. Far more admirable was the artistic taste of the Greeks. In the later period of the empire as many as 175 days of the year were set apart for plays and amusements. Some of the Roman amusements were far less reprehensible than those above described. Among these were the chariot races. They took place in the Circus Maximus, an extended course between the Aventine and Palatine hills (map, page 200), with seats in tiers to accommodate 385,000 people.

The four-horse chariot race was a very exciting affair. Each chariot made a triple circuit around the course. Sometimes a driver was thrown from his chariot and killed, but usually this form of amusement was without bloodshed.

IV. Roman Literature

177. The Early Writers. — For five hundred years after the founding of Rome there was no writing worthy of being called literature. The Greeks taught the Romans to write, and the earliest writers were Greeks who translated Greek works into Latin (sec. 149). One of the greatest of the Roman historians was Polybius, a Greek, who was carried to Rome at the time of the conquest. He wrote a history of the expansion of the Roman power, a part of which has come down to us and is of great value.

Ter'ence (d. 159 B.C.) was a popular poet who had been a slave. He was the author of a famous line,[1] which, freely translated, means, "As I am a man, everything human interests me."

The two greatest prose writers just before the establishing of the Empire we have already met in the field of statesmanship — Julius Cæsar and Cicero. Cæsar's *Commentaries* (sec. 161) holds a high place as an example of elegant Latin prose, and it is believed to be also a true history of the writer's campaigns in Gaul.

Cicero is the prince of Latin prose writers. His orations are well known to college students and high school pupils. He also wrote delightfully on Old Age, Friendship, and many other subjects. It has been said and is no doubt true that Cicero did more than any other man to make Latin the universal language of civilization for sixteen hundred years.

178. The Augustan Age. — The Augustan age is known as the Golden Age of Latin literature. Only a few of the leading authors can be mentioned here.

Vergil (70–19 B.C.) and Horace (65–8 B.C.) were the great poets of the time. Their writings are still the delight of scholars

[1] Homo sum; humani nihil a me alienum puto.

throughout the world. Vergil's chief work is the *Æne'id*, an epic poem in twelve books relating the mythical founding of Rome and the origin of the Latin race (sec. 119). It reminds us of the great poems of Homer.

Horace is the best known of the Latin poets. He left many odes, satires, and epistles. He lived a happy life and his poems are pervaded by his spirit of optimism and contentment.

Livy (59 B.C.–17 A.D.) was the one great historian of the period, but only a part of his great work, the *History of Rome*, has been preserved. His history glows with patriotism, but the writer, like Herodotus (sec. 87), does not discriminate between fact and fable.

179. The Later Writers. — The most notable writer of the age of Nero was Sen'eca, who wrote on science and philosophy and produced tragedies founded on Greek models.

This period could also boast a historian in Tacitus (d. 117), who must be ranked in the same class with Livy. The style of Tacitus is clear and vigorous. His *Life of Agric'ola*, his father-in-law and the conqueror of Britain, and his treatise on the life and customs of the Germans, are of the greatest interest to modern students.

Plin'y the Elder wrote a *Natural History* containing 20,000 facts, a work of great importance, though unscientific. Pliny was a man of great learning and an unwearied student. His anxiety to study the mighty eruption of Vesu'vius at the time of the destruction of Pompeii (pŏm-pā'yē) and Hercula'neum (79 A.D.) led him to venture too near and cost him his life. Pliny the Younger left ten books of epistles, one of which contains his correspondence with the emperor Trajan.

Epicte'tus was a philosopher of great ability. He taught that the guiding hand of Providence is over all things. His teachings, like those of Plato (sec. 90), bear much resemblance to Christianity, but there is no evidence that he met with the early Christians.

Plutarch (d. about 125) was a Greek, but as he lived for a time in Rome and wrote a great deal about Romans, it may be proper

to mention him in this connection. Of all the secular writers of ancient times none is perhaps more widely read and more frequently quoted than Plutarch. Many statements in this book are taken from his writings. The greatest work of Plutarch is his *Lives*, a series of biographies or life pictures of famous Greeks and Romans, arranged in pairs or parallels, with comments calling attention to points of resemblance.

180. Roman Law. — The Romans were imitators of the Greeks in many things, but not in matters of law and government. In these they were the leaders, not only of the Greeks, but of the whole world. Several hundred years before the founding of the Roman Empire the laws had been written in Twelve Tables. Every schoolboy was required to study these tables of the laws, and that all citizens might know them they were inscribed on bronze and set up in a public place at the Capitol.

As the centuries passed Roman law became more and more perfected, reaching its height under the empire. Except in its dealings with slavery, Roman law was based on a sane recognition of human equality and the necessity for order in government. This system of law is the basis of the laws which are still in force in Italy, France, Spain, Portugal, the Latin American countries, and the state of Louisiana.

Side Talk

Spartacus and the Servile War. — Spartacus was born in Thrace; he was first a shepherd and later a leader of bandits. Being captured by the Romans, he was taken to Capua and trained as a gladiator in the arena. Preferring to die in an attempt to gain his freedom, rather than in the arena, he formed a conspiracy to escape, and with seventy followers fought his way out of the city and took refuge in the crater of Vesuvius. Here he was joined by many runaway slaves.

Organizing a band of marauders, with Spartacus as leader, the slaves raided near-by towns and almost annihilated a Roman army of 3000 sent against them. Spartacus then issued a proclamation declaring slavery abolished in Italy and soon found himself at the head of 100,000 men. He marched past Rome to the Po Valley, defeating two large Roman armies. He forced some of the Roman knights he had captured to entertain his men

by fighting with swords in an arena. Moving southward again through Italy, he was at last defeated and slain by an army led by Crassus, and the insurrection was suppressed (71 B.C.).

Questions and Topics. — I. Have you read Plutarch's Life of Julius Cæsar? Write out a comparison of Julius with Augustus Cæsar. Who was Hermann? Describe his victory and its supposed effect on the future of the world.

II. Relate the story of the birth of Jesus Christ, of the early spread of Christianity. What change took place in the attitude of the Roman Empire towards Christianity?

III. Describe the condition of the upper classes under the empire; of the slaves; of the idle masses. Why were the masses fed at public expense? Who were the gladiators and why so called? Can a refined and cultured people enjoy bloody games as the Romans did? Does the fact that our roughest games, such as football, are less dangerous than were the Roman games, prove that we are a more highly civilized people than the Romans were?

IV. Why was Rome without a literature in the early days? Why have we so little literature from our colonial days? Can you quote a famous line from the poet Terence? Have you read any of the writings of Cæsar or Cicero? What is meant by the Augustan Age? What effect had the Roman law on the world? What countries to-day base their laws on those of Rome? What is law and how are laws made in our country?

Events and Dates. — Augustus Cæsar becomes first emperor of Rome, 27 B.C. Christianity spreads rapidly under the empire. Roman literature reaches its height under Augustus. Among the greatest writers are Cicero, Vergil, Horace, and Livy.

For Further Reading. — Same as in preceding chapter; also, Bury, *History of the Roman Empire.* Pelham, *Outlines of Roman History.* Morey, *Ancient Peoples.* Johnston, *Private Life of the Romans.* Tucker, *Life in the Roman World of Nero and St. Paul.* Cruttwell, *History of Roman Literature.*

CHAPTER XIV

ROMAN IMPERIALISM AND THE TRIUMPH OF CHRISTIANITY

I. The City and the Empire

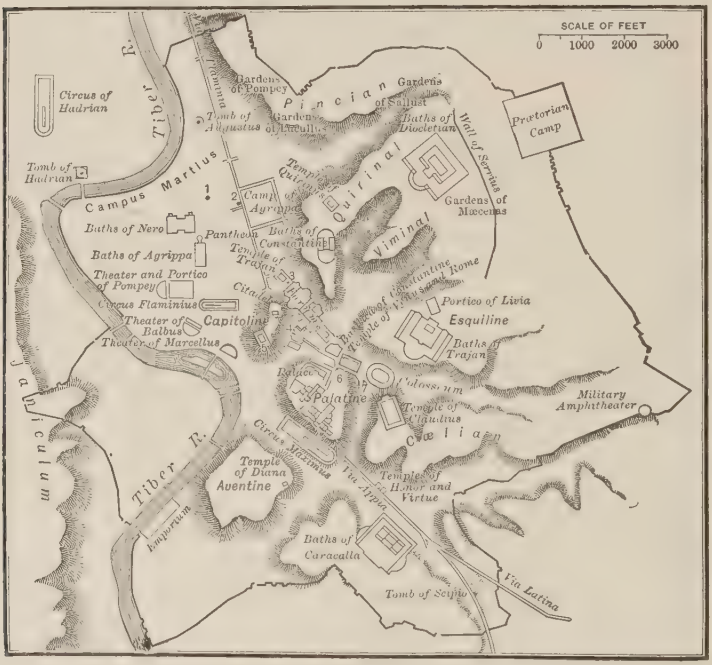
181. A View of the City. — Let us take a glance at the imperial city on the Tiber as "she sat on her seven hills and ruled the world."

From the collection of rude huts on the slopes of the Palatine Hill, the beginnings of which were ascribed to Romulus, the town expanded gradually as the centuries passed. One by one the valleys and the hills were covered, one by one the scattered villages were swallowed up and lost in the ever-expanding metropolis. At the time of the empire Rome was by far the greatest and most magnificent city in the world.

From the height of the Capitol one could look over hill and dale and see the endless windings of tortuous streets with their teeming crowds of restless humanity. Beautiful temples and palaces and pillars and statues innumerable adorned the surrounding hills. There were 10,000 public statues in Rome. Over against the river lay the Campus Martius where for hundreds of years the Roman youth had gathered to throw the discus, to ride the unbroken colt, and to practice feats of arms. At first but an open field, the Campus Martius could now be traversed from end to end under the cover of grand colonnades. Between it and the Capitol stood the great stone theater of Pompey, and a little northward was the beautiful temple called the Pan'theon.

To the southward near the slopes of the Aventine lay the colossal Circus Maximus with its hundreds of thousands of spectators convulsed with the exciting chariot races. Between

the Cælian and Esquiline hills rose in imposing grandeur the Fla'vian Amphitheater, or Colosseum, in which the bloody contests of the gladiators and the wild beasts glutted the sordid taste of the gathered thousands. In all directions were sumptuous baths and palaces, with marble peaks and cupolas and gables



IMPERIAL ROME

The wall surrounding the city was begun by the Emperor Aurelian, A.D. 271.

gleaming above the green forests of lotus trees that covered the parks and gardens.

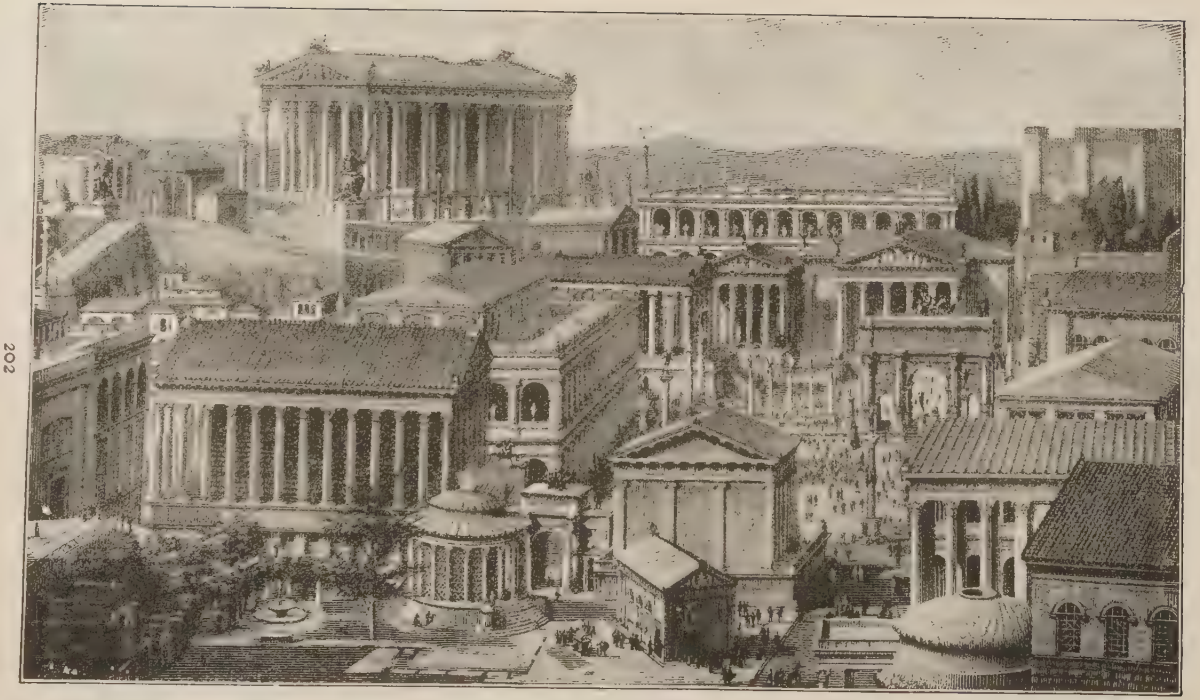
What London is to England, what Paris is to France, the Rome of the days of the empire was to the civilized world. All that was best and all that was worst were centered in Rome. It was the center of industry and thrift, the workshop of the world, and

it was the lodgment of thousands of beggars and paupers. Here were gathered the artists, the poets, the philosophers, and orators from all lands. No ambitious youth felt that his education was complete until he had feasted his eyes on the glowing splendors of Rome. Here also were gathered troops of blond Germans from the dark forests of the north, tattooed savages from Britain, Egyptian religious zealots with shaven heads, Oriental princes in their shining uniforms. Here, finally, were Christian missionaries whose mission was to convert the great, proud, voluptuous City of the Seven Hills to the religion of Jesus.

182. A View of the Empire. — The population of the Roman Empire has been estimated at one hundred million souls. Other great empires there had been in the past — the Babylonian, the Assyrian, the Persian, the Macedonian, — but none could compare with that of Rome in the early centuries of the Christian era. From the burning sands of the Sahara to the banks of the Danube and the Rhine, from the shores of the Atlantic Ocean to the plains of Mesopotamia, from the Black Sea to the cataracts of the Nile, from the desert of Arabia to the boundary of Caledonia — all had yielded to the scepter of Rome; and the many races and peoples included in these vast bounds lived under Roman law and government.

The city of Rome ceased to be self-sustaining; it came to depend on its extensive provinces for its daily supplies and thus became the trading center of the empire. From all seas and lands came vessels laden with merchandise for the imperial city — grain and fruits and glass from Egypt, wool and silver ore and lumber from Spain, wine and oysters from Greece and the Ægean Islands, spices and ivory and precious stones from India and Arabia.

The great system of highways that covered large portions of the empire made inland travel popular. Such means of rapid traveling as we enjoy were of course unknown, and a long journey required weeks and months. Journeys were made from motives of trade or for pleasure and sightseeing, seldom for exploration



ROMAN FORUM AND ITS SURROUNDINGS (RESTORATION)

and discovery. The ancients were less curious about the unknown than we are. A third of Europe, the larger part of Asia, and the larger part of Africa were unknown lands to the Roman, but he cared little about the matter. The chief desire of many a provincial was to visit the city of Rome.[1]

Many languages were spoken in the empire, but the Greek and the Latin prevailed. Greek was the language of culture and of commerce; Latin was used in Italy and the provinces of Africa, Spain, Gaul, and Dacia (dā'shĭ-a), and it became the basis of several modern languages.

183. Military Government. — The most notable of the emperors of the second century A.D. was Marcus Aure'lius (161–180). He was an able and conscientious ruler, but he was more than a statesman and ruler. He was a philosopher and thinker of the first rank. His *Meditations*, a book on the conduct of life, is one of the noblest products of any pagan writer. An English translation of it may be found in many libraries.

The century that followed the reign of Marcus Aurelius was a period of decline and disorder somewhat like the century of civil wars that preceded the rise of the great Cæsar. The choosing of the emperors fell to the army, and the army was no longer Roman. The Romans of Italy had ceased to enlist, and the army was made up of provincials and even of barbarians many of whom had never seen the imperial capital. What measure of patriotism could be expected of such bands of men? And yet the Roman

[1] In the illustration on the opposite page, the Forum is the open space at the right of the center. During the centuries of Rome's greatness it was the chief meeting place of the city, and was surrounded by courts, temples, and other civic buildings. At the top of the picture is the lofty temple of Jupiter, on the Capitoline hill. The long arcade to the right of the temple is the Tabularium, where the state archives were deposited. The round pillared structure near the bottom of the picture is the temple of Vesta.

With the decline of Rome and the rise of Christianity some of the ancient public buildings were transformed, and others were used as quarries from which to erect churches and other new buildings. By the twelfth century the Forum had become buried forty feet deep in rubbish and was covered by gardens and canebrakes. It was not until the nineteenth century that the site was systematically explored.

government rested on their whims. What wonder that it fell into decay?

In a period of ninety years no fewer than eighty emperors were chosen, many of whom died by violence, slain by rivals contending for the crown or by the army that had chosen them. The army once offered the crown to the highest bidder, and, having received the price, found some pretext for putting the purchaser to death and again offered it for sale. A few of these rulers were men of ability, as Alexander Seve'rus, and Aure'lian, who built a great wall around Rome; but the majority were soldiers of fortune devoid of character.

The condition of the people sank to its lowest ebb. Italy, Gaul, Spain, North Africa, were divided into great estates called villas, and the proprietors with their troops of slaves lived like princes. The small farmers were crowded out, and if they escaped starvation they fled to the city and swelled the crowds of paupers or attached themselves to the wealthy landowners. Agriculture declined until the supplying of food became a serious problem. The taxes were extremely heavy, and as money had become scarce the government exacted a portion of the harvest, thus going back to the old Egyptian methods of thousands of years before. Such was the condition of the empire during this century of disorder and anarchy. But a brighter day was dawning and the empire was again to enjoy a season of old-time prosperity. The new era came with the reigns of Diocletian (dī-ŏ-klē'shan) and Con'stantine.

II. Triumph of Christianity

184. Struggles of the Early Christians. — At the beginning of the Christian era all religions were tolerated in the empire (sec. 171). This fact proved to be of great advantage in Asia Minor, Africa, and Europe. Mission churches were founded in many towns and in the course of the first century great numbers of people embraced the new faith.

ROMAN DOMINIONS
IN THE
TIME OF TRAJAN
98-117 A.D.

SCALE OF MILES
0 100 200 300 400 500

Longitude West 0 Longitude 10 East from

Following 204

30
40
50
60
50
40
30
Volga R.
Dnieper R.
Volga R.
Pruth R.
Mts.
Inferior
R.
Caucasus Mts.
CASPIAN SEA
BLACK SEA
THRACE
Adrianople
Byzantium
Bosporus
Nicæa
BITHYNIA AND PONTUS
Amnias
Halys R.
ARMENIA
GALATIA
CAPPADOCIA
ASIA MINOR
ASSYRIA
PARTHIA
(PERSIA)
Tigris
MESOPOTAMIA
Ephesus
LYCIA AND PAMPHYLIA
CILICIA
Antioch
Euphrates
CYPRUS
PHŒNICIA
SYRIA
Palmyra
Damascus
CRETE
SEA
JUDEA
Jerusalem
Alexandria
ARABIA
ARABIA
EGYPT
Nile R.
RED SEA
Persian Gulf
L.L. POATES CO., N.Y.
Greenwich
30
40

But the early Christians did not escape bitter persecution. This arose from three main causes: (1) The Christians denounced all religions except their own as false and all gods except their God as figments of the mind; (2) They refused to pay divine honor to the emperor as required by law; (3) They were believed to have brought pestilence and famine upon the land through their insulting of the old Roman gods.

The early toleration of all religions did not continue, and under Trajan (98–117) Christianity became an exception and was outlawed. During the following two centuries ten persecutions were enumerated, some of which came under the best of the emperors (Marcus Aurelius, Vale'rian, and Diocletian), who were misled to believe that the Christians were a menace to public order.

185. Reign of Diocletian (284–305). — Diocletian was one of the strongest men that ever wore the purple. Born in the province of Illyricum, he rose in the army service until he became commander in the East. When chosen ruler of the Roman world he soon put down all opposition and made himself unmistakably the master.

A great change now came over the government. When the empire was established three hundred years before, the forms of the republic were retained. The Senate continued its sessions and kept up a pretense of sharing the power. Consuls and other officers were regularly chosen. Diocletian changed all this. He brushed aside all pretense of republican forms and made himself absolute monarch.

Another innovation of this emperor was that he chose a colleague and divided with him the power of governing. Each emperor was called Augustus, and each chose an assistant ruler called a Cæsar. The vast Roman dominions were divided into four sections, each having its resident ruler. This plan was very effective under the strong hand of Diocletian, but later proved to be impractical.

The last and the greatest of the persecutions of the Christians took place under Diocletian, near the close of his reign. A most

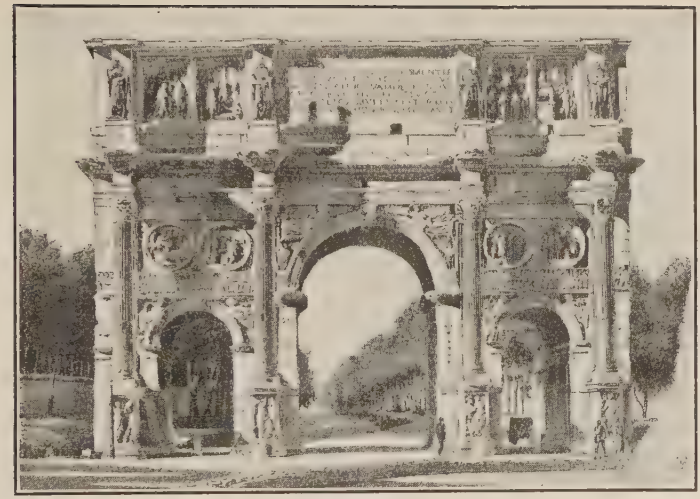
determined and widespread effort was made to restore the exclusive worship of the old Roman gods. Thousands of Christians were put to death, often with cruel torture. But all in vain. The Christians multiplied in spite of persecution, and the hour of their triumph was at hand.

186. Constantine the Great. — Diocletian, weary of ruling, abdicated the throne and spent the remainder of his life on his estate near the eastern shore of the Adriatic Sea. His system of having a multiplicity of rulers soon bore its fruit in civil war. For seven or eight years this continued, until there were but two claimants to imperial power remaining alive — Licinius in the East and Constantine, son of a former "Cæsar," who ruled Italy and the West.

Constantine supported Christianity. The story of his conversion to the Christian belief is one of the most picturesque of history. During a war with a western rival, Constantine, while marching to battle, professed to have seen a cross of light in the heavens around which appeared the inscription *In Hoc Signo Vinces* (By this sign thou shalt conquer). With this cross as his battle sign he pressed on to victory against the rival prince. While his victorious troops were returning from the field, Constantine solemnly declared that henceforth he would support the religion whose sign was the Cross.

Many opinions are expressed as to the probability of the emperor's having seen the vision, or merely pretending to have done so, but it is certain that the moment proved an important turning point in the history of Christianity. Hitherto it had been an outlawed religion, but Constantine issued various decrees favoring it, and professed himself to be a convert. And when in 323 he overcame Licinius and became the sole emperor,[1] the new faith was fairly established as the state religion.

[1] The arch of Constantine, shown on the opposite page, is the best-preserved structure of the kind in Rome; many such triumphal arches were built by the ancient Romans. The arch of the Carrousel' was erected in Paris in 1805, to commemorate the victories of Napoleon. It is an imitation of a Roman arch. Temporary triumphal arches were erected in many cities of the United States to commemorate the victories of our troops returned from the World War.



Triumphal Arch of Constantine, Rome

Triumphal Arch (Carrousel), Paris

In 321 Constantine decreed that the Christian Sunday be set apart as a day of rest and forbade all public work on that day. This became a wonderful boon to the toiling slaves.

Constantine is especially remembered in the Church for his calling the first general council. In the year 325 he called the leading bishops, more than three hundred in number, to meet at Nicæ'a in Asia Minor to settle a controversy. He met with them and presided over their meeting. At this council was formulated the Ni'cene Creed, which is to-day accepted by nearly all the Christian churches in the world.

The adoption of Christianity as a state religion did not prove an unmixed good. It relieved the Christians of persecution, it is true, and enabled them with greater advantage to do foreign mission work; but on the other hand, it led thousands of people to join the church for selfish and political motives. Furthermore, the cross became a military standard. Before the time of Constantine the followers of the Prince of Peace disdained to propagate their religion with the sword, but many a time since then the cross has been made an emblem of war.

The reign of Constantine (306–337), surnamed the Great, was one of the most successful in the history of Rome. But not content to remain at Rome, he removed his capital to the old town of Byzantium (bĭ-zăn'shĭ-um) on the Bos'porus. Here he spent vast sums of money in planning and building a new city, beautiful for situation above all other capital cities of the world, and called it after his own name, Constantinople.

187. Julian and Theodosius. — Before Christianity had been firmly established as the religion of the empire it suffered a momentary reaction under Julian (361–363). When he became emperor he determined to restore the old faith, ordered the temples of the gods to be rebuilt, and dismissed Christian officers and commanders from his military service. He is known as Julian the Apos'tate, which means "the renouncer of his faith."

But Julian's reign was short. In a war against Persia[1] he fell

[1] A reëstablished Persia occupying most of the former Parthian empire.

in battle with a spear thrust into his body. An oft-told legend was that as he attempted to draw the weapon from the wound it cut his hand to the bone, and raising his bleeding hand before him he cried, " O Galilean, thou hast conquered ! "

Sixteen years after the death of Julian, Theodo'sius the Great (379–395), a vigorous champion of the Christian faith, became emperor. He issued edicts against pagan worship and established Christianity as the only legal religion of the empire.

Questions and Topics. — I. Describe the city of Rome in the time of Augustus. Why does a great city attract people from all sections? Are there such cities in this country? Name some advantages of country life over city life. Describe the extent of the Roman Empire. What is the greatest world empire existing to-day? What is military government or militarism? Why is it dangerous to the people's safety? Contrast it with civic government.

II. Account for the rapid progress of Christianity. Give an estimate of the character of Diocletian; of Constantine the Great. What event in Constantine's life became a turning point in the history of Christianity? In what way did the working classes benefit by the establishment of Sunday as a legal day of rest?

Events and Dates. — Pagan religions discredited by the growth of Christianity. Constantine becomes sole emperor, 323 A.D.; builds the city of Constantinople. Death of Constantine, 337.

For Further Reading. — See under last three preceding chapters.

THE TEUTONIC PEOPLES

CHAPTER XV

FALL OF ROME AND THE MIGRATION OF THE NATIONS

I. The Barbarians and the Roman Empire

188. The Teutonic Peoples. — The word Germa'nia, or Germany, as used in the days of the Roman Empire, meant the large region from the Rhine to the Vistula, north of the upper Danube. But this was not the only land held by the Teutonic peoples. They occupied Scandinavia, what is now Ukraine, and, after the migrations, immense portions of what had been the Roman Empire. Not only are most of the Germans of to-day the descendants of those early Teutons, but so also are the Dutch, English, Danes, Swedes, and Norwegians, and great numbers of French, Spaniards, and Italians.

The Teutons were Indo-Europeans (secs. 12, 13). They were barbarians for hundreds of years after the classic peoples (Greeks and Romans) had become civilized. They lived in straggling villages and lonely cabins, disdaining city life. Their governments were very democratic, for one of their strongest passions was a love of liberty. They cultivated the soil in a rude way and raised flocks and herds.

The Teutons worshiped the forces and objects in nature, and they had no temples and no class of priests. They loved the chase and were fierce in war. Their greatest vices were drinking and gambling. But they were not devoid of virtue. Their family life was chaste and they had an intense regard for truth and plighted faith. If a man lost all he had in gambling, it often happened that he wagered his liberty, and if again he lost, he suffered himself to be bound and sold into slavery.

It was this great Teutonic race that was destined to overthrow the Roman Empire and to wrest from the classic peoples the leadership in the world's civilization.

189. Division into Tribes. — The Teutonic race was divided into many independent tribes, some of which played an important part in the history of the times. Among these were the Goths,

CAPTIVE GOTHS

From sculptures on a column erected in Constantinople about 400 A.D. The Goths were tall and athletic, with fair complexions, blue eyes, and yellow hair, more like the Scandinavians than any other modern people. The men wore long beards. Their dress consisted of a short tunic with girdle, wide turned-down collar, and short sleeves; an inner garment to the knees; and trousers sometimes reaching to the ankle. These garments were often referred to as distinguishing the Goths from the bare-legged Romans.

who occupied the valley of the lower Danube and the northern shore of the Black Sea. They are supposed to have come from Scandinavia in prehistoric times. They later divided into two branches known as the Visigoths (vĭz′ĭ-gŏths) or West Goths, and Os′trogoths or East Goths. It was the Goths, as we shall soon see, who were the first of the barbarians to penetrate into the empire.

North and west of the Goths dwelt the Vandals, the Burgundians, the Lombards, the Franks, the Angles, and the Saxons,

who were to make deep and permanent inroads on the unwieldy possessions of the empire. Still farther north were the Northmen, ancestors of the Danes, Norwegians, and Swedes. (See map facing page 218.)

There were various reasons that impelled these Teutonic peoples to make incursions into the domains of Rome. Sometimes their sole object was to plunder; again they sought new homes when driven by Slavic peoples or by the Huns, a savage barbarian race that came from Asia. But in most cases their chief object was to seek better homes and easier conditions of life. The great wealth of the empire and its weakening government were well known to them. The luxuries of civilized life, the genial, sunny climate of Italy and Spain as contrasted with the bleak winters and dark, forbidding forests of their native North, proved irresistible in their alluring attraction to the barbarian bands.

190. The Visigoths and the Capture of Rome. — North of the lower Danube dwelt the Visigoths. About 376 they became sorely frightened at the approach of the murderous Huns and besought the Roman emperor to permit them to cross that great river and settle within the empire. The request was granted and the tribe, numbering perhaps 100,000, crossed the river. But they were so oppressed by the Roman officials that they rose in revolt. The emperor marched against them with an army, and a great battle was fought at Adriano'ple (378). The Visigoths won the victory. The imperial army was utterly routed and the emperor Va'lens was himself slain.

A year later Theodosius the Great, becoming emperor (sec. 187), pacified the barbarians and kept them under his control. On his death the governing power fell to his two worthless sons, Arca'dius, to rule at Constantinople, and Hono'rius at Rome. This proved to be a final division of the great Roman Empire into East and West. The Western Empire, however, was destined to fall under the control of Teutonic tribes within a hundred years. The Eastern Empire continued more than a thousand years longer, until Constantinople was captured by the Turks in 1453.

Soon after the death of Theodosius a great leader, Al'aric, arose among the Visigoths. Under his leadership the tribe left their eastern abode and moved into Italy, marched upon Rome (410) and took the city, after vainly attempting to make terms with Emperor Honorius. Never before had the proud city of the Tiber yielded to a foreign invader, except once, and precisely eight hundred years had passed since then (sec. 131). Alaric, it may be said, was no longer a barbarian, as he had spent many years within the empire. His followers were not all Visigoths; many were discontented Romans. He was a Christian convert and he forbade his men to destroy the churches; but the records of the time show that they plundered the palace of the Cæsars and helped themselves to the treasures of the rich.

Leaving the imperial city, Alaric moved with his hordes farther south into Italy, but within the year he died. His people moved later into southern Gaul and into Spain, where they settled and remained in control for three hundred years.

191. The Kingdom of the Vandals. — When the Visigoths arrived in Spain they found the Vandals already there. Four years before Alaric took Rome, the Vandals had crossed the Rhine on the ice and had poured into Gaul in great numbers. They ruined many cities and spent three years traversing Gaul, leaving desolation in their trail. Arriving in Spain, they settled, and here they were at the coming of the Visigoths. After years of warfare with the newcomers, the Vandals were driven out of Spain into North Africa, where they set up "the Kingdom of the Vandals."

In 455 the Vandals, under their able leader, Genseric (jĕn'sĕr-ĭk), crossed the Mediterranean and brought far greater disaster to Rome than Alaric had done in 410. They sacked the city and with the booty filled their ships waiting at the mouth of the Tiber. So reckless were they that to this day we speak of the wanton destruction of property as vandalism. But the Vandal chief, at the special request of Leo the Great, Bishop of Rome, promised to spare the city from fire and the people from massacre, and he kept his word.

192. The Invasion of Attila and the Huns. — Four years before this second sack of Rome there was fought in Gaul the battle of Chalons (shä-lôN′), one of the great, decisive battles of history. The Huns were under their powerful leader, At′tila, who boasted that the grass never grew where his horse had trod. He was called the "Scourge of God"; that is, the people believed that God had sent him to punish wicked nations. He devastated the East and then moved into Gaul. Here near Chalons the invading hordes were met by the Roman general Aëtius (a-ē′shĭ-us), aided by the Visigoths. A tremendous battle was fought (451). The Huns were defeated and driven back to their haunts on the Danube. Two years later Attila died, and never after were the Huns so great a menace to Europe. (Side Talk, page 220.)

The victory at Chalons was important because the Huns, had they been successful, would no doubt have destroyed the rising civilization of the Teutonic peoples.

193. The Fall of Rome; the Ostrogoths. — The City of the Seven Hills had reached a pitiable condition. Twice within half a century it had been captured and humiliated by barbarian hordes, and there were few to raise a hand in its defense. The old spirit of patriotism, the spirit that had made the name of Rome a magic name and that had led forth the legions to the world's conquest, was gone.

In 476 Odoacer (o-do-ā′ser), leader of a Teutonic tribe, deposed the last so-called Emperor of the West, Romulus Augus′tulus, a mere child,[1] and himself took the title of King of Italy. This is often referred to as the date of the "Fall of Rome" because there was no emperor of the West after this time. But the fall of Rome was a matter of centuries. For many years before the "fall" thousands of Teutons had dwelt in Italy and thousands had served in the armies. The canker had long been gnawing at the roots of the tree. The land system and the slave system had ruined Rome and the city was incapable of self-defense. There was no

[1] Strictly speaking this child-emperor was not emperor at all, though he had been nominated for the crown by his father. See Robinson's *The New History*, page 194.

sudden downfall, and various other dates might serve as well as 476 to mark the fall of the Western Empire and the dividing line between ancient and medieval history.

Not many years was Odoacer left to enjoy the fruits of his victory. A stronger man came upon the scene — Theod'oric, king of the Ostrogoths. Followed by vast hordes of his people, Theodoric entered Italy, defeated and slew Odoacer (493) and made himself king. His reign was long and was more successful than those of many of the emperors.

194. Clovis and the Franks. — Perhaps the most interesting and important of the Teutonic peoples were the Franks, who occupied the lower Rhine Valley and later what is now Belgium and northern France. They were divided into many local tribes, each with its petty king. One of these was Clo'vis (481–511), who conquered his rivals and made himself king of all the Franks. Clovis defeated the Roman governor of northern Gaul and put an end to the authority that had been established there by Julius Cæsar five centuries before. He conquered the Burgundians, who had settled in the Rhone Valley, and drove the Visigoths out of southern Gaul. Thus he became master of a great kingdom.

Clovis is remembered as the first king of France, also for leading his people to embrace Christianity. His wife Clotil'da was a Christian and often she implored him to adopt the religion of Jesus. At length when in the midst of a great battle he resolved to pray to the God of the Christians and to become a Christian himself in case he won. The battle went in his favor and straightway he was baptized together with 3000 of his warriors. His childlike conception of the new faith was shown by the following: One day when listening to the story of Christ's crucifixion he exclaimed, "If I had been there with my valiant Franks, I would have avenged him."

Clovis claimed descent from a mythical hero named Merovæ'us, and his dynasty is therefore known as the Merovin'gian kings.

195. Justinian and the Last of the Teutonic Invasions. — A half century after the fall of the empire at Rome a strong man

Mosque of St. Sophia, Constantinople

ascended the throne at Constantinople. He was Justin'ian (527–565), who had risen from the peasant class. In order to "restore the grandeur of the empire" Justinian determined to conquer the invaders of western Europe. He sent his great general, Belisa'rius, against the Vandals of North Africa. In 534 Belisarius completely overthrew the Vandal kingdom, and the Vandals as a separate people disappeared from history. Twenty years later the armies of Justinian wrested Italy from the Ostrogoths, and they too are heard of no more as a separate people. Soon after the death of Justinian came the barbarous Lombards (568), the last of the Teutonic invaders. They occupied the Po Valley and other parts of Italy, where they remained in control for two hundred years, but they never gained the whole of Italy.

Justinian was a great builder and among his monuments was the superb cathedral of St. Sophi'a in Constantinople[1]; but his greatest claim to enduring fame lies in his code of laws. Under his direction, men collected and put into order all the most important Roman laws and legal documents of the past. This work of many volumes ranks among the great law codes, and is the most precious inheritance that ancient Rome gave to the modern world.

196. Conquest of Britain. — Rome had conquered Britain back in the early days of the empire (sec. 171, note) and had retained possession for nearly four centuries. But when the Visigoths marched on Rome the emperor withdrew his army from Britain. The Britons had lived in harmony with the Roman army and had been protected by it so long that they had lost the art of warfare. When the Romans withdrew, the Picts of Scot-

[1] The church built by Justinian was converted into a Turkish mosque, as shown in the picture opposite. The building is square, surmounted by a great dome, with half domes on two sides. The open arcades of the second story contain the women's seats. The great disks on the walls of the second story have Turkish inscriptions. The marble pavement is partly covered with prayer carpets spread in the direction of Mecca, towards which the Mohammedan faces when at prayer. All the columns are of costly marbles and the walls are covered with mosaics which the Turks concealed with whitewash. St. Sophia is the most famous example of Byzan'tine architecture, the style developed in the Eastern Roman Empire. It is considered the most beautiful church ever erected.

land began to pour across Hadrian's wall from the north, and the Scots approached from Ireland. The Britons appealed to the Romans to come back and help them, but Rome could do nothing.

The Britons then invited the Jutes, a small Teutonic tribe from across the North Sea, to come and aid them. The Jutes came about 449, but soon they were fighting the Britons who had invited them. Later came also Saxons and Angles, neighbors of the Jutes in northern Germany, and after long and bloody wars the Britons were slain or driven into Wales. The three Teutonic tribes became the ancestors of the English, and the Angles gave their name to the new country — Angleland or England.

197. Blending of the Peoples. — When the Teutonic tribes moved into Gaul, Spain, and Italy, they found a numerous population, and these countries became the melting pot of the nations. The invaders did not attempt to exterminate or enslave the natives; they settled among them, and some even adopted their language and customs and intermarried with them. In the course of centuries the two peoples blended into one. Thus it will be seen that the modern Italian, Spaniard, and Frenchman has a liberal spray of Teutonic blood in his veins, while the English are almost wholly Teutonic.

The barbarians who settled among the old Roman population were a strong, vigorous people, but they were illiterate and had no appreciation of art, science, or literature. The result was that the level of culture and intelligence was lowered, and in the long process of blending of the two races there was much disorder and violence as well as ignorance. Europe had entered on the period known as the Dark Ages.

II. Review of the Ancient Nations

198. Ancient Civilizations. — Briefly we have followed the progress of the early nations in ancient times. Endowed with an intellect denied to the lower animals, man struggled with the forces of nature, rising little by little from a state of savagery through

Facing p. 218

ROMAN EMPIRE, 376 A.D.
AND
TEUTONIC MIGRATIONS
Scale of Miles
0 100 200 300 400 500
Route of the Ostrogoths
Route of the Visigoths
Route of the Vandals
ATLANTIC OCEAN
NORTH SEA
BALTIC SEA
BLACK SEA
MEDITERRANEAN SEA
NORTHMEN
Plots
Scots
Britons
Hadrian's Wall
ANGLES SAXONS JUTES 449
NORTHMEN DANES PICTOS 1058
NORTHMEN 912
NORTHMEN 882
JUTES
ANGLES
SAXONS
FRISIANS
London
Cologne
Paris
Orleans
Loire R.
Seine R.
Elbe R.
Oder R.
Vistula R.
Dniester R.
Dnieper R.
Volga R.
Don R.
Danube R.
Rhine R.
Po R.
Save R.
Ebro R.
Douro R.
Guadiana R.
Tagus R.
Garonne R.
Rhone R.
Euphrates R.
Caucasus Mts.
Carpathian Mts.
FRANKS 420
FRANKS 486
NORMANS 912
BURGUNDIANS 413
BURGUNDIANS 443
ALAMANNI
THURINGIANS
LOMBARDS
VANDALS
RUGIANS
GOTHS About 150
BURGUNDIANS
VANDALS
SLAVIC PEOPLES
OSTROGOTHS About 200
ALANS
VISIGOTHS About 200
VISIGOTHS 376
OSTROGOTHS 454
LOMBARDS 568
VANDALS 334
VISIGOTHS 419
VISIGOTHS 451
OSTROGOTHS 493
LOMBARDS 568
NORMANS 1061
VANDALS 429
VANDALS 411
VISIGOTHS
Milan
Verona
Ravenna
Florence
Rome
Marseilles
Narbonne
Toulouse
CORSICA
SARDINIA
BALEARIC I.
Barcelona
Cordova
Seville
Cartagena
Str. of Gibraltar
Hippo
Carthage
Cosenza
Messina
SICILY
Constantinople
Adrianople
Thermopylae
Athens
Sparta
CRETE
CYPRUS
OSTROGOTHS 382
Longitude West 0 Longitude East 10 from Greenwich 20 30 40
20 10 0 10 20 30 40 50

various stages of barbarism to a higher civilization. How many ages this struggle continued before the dawn of historic times is unknown to us. Already man had made wonderful progress — he expressed himself in language, he knew the use of fire and of metals, he was a builder of cities, a keeper of flocks, and a tiller of the ground. He had put a measureless distance between himself and the highest of the animals beneath him.

At length man learns to record his thought by means of characters he has invented, chiseling them in stone or stamping them in clay. He begins to make a record of his own doings — and historic times have begun.

The light of history first breaks, almost simultaneously, upon the valleys of the two great rivers — the Euphrates and the Nile. Later the people of these two river valleys, the Egyptians and the Babylonians, are joined by the Phœnicians and Hebrews; and the four peoples hold the leadership in civilization for thousands of years. Meanwhile they struggle on and up; they build colossal pyramids and temples and great cities; they make systems of laws; they invent an alphabet, and they improve in agriculture and handicraft. Europe during this long period was in a state of barbarism, similar to that in which Columbus found America.

More than a thousand years before Christ, Egypt had passed her zenith and had begun to decline; Babylonia was subdued by the warlike Assyrians of the upper Tigris. For half a thousand years Assyria held the world in bondage; then she, too, was conquered, and mighty Nineveh, the city "gorged with prey," was blotted from the face of the earth.

The Persians, the first of the Indo-European peoples to make a record in the world's life, were the next to rise to the supreme height. But the reign of the Persians was short. Five or six hundred years before Christ, the scepter passed across the narrow channel and the Greeks became the leaders of civilization. We admire the Greeks for their wonderful proficiency in literature, in philosophy, in sculpture and architecture, but we deplore their weakness in government, their inability to unite in a great empire

After three or four hundred years of supremacy the Greeks were subdued by the Romans, a kindred people speaking a kindred language, the last and greatest of the ancient peoples. In law and government the Romans surpassed all other nations of antiquity. The City of the Seven Hills, after subduing the Italian lands, sent forth her armies for world conquest. One after another the nations about the Mediterranean fell until none remained. Rome was mistress of the civilized world.

The centuries passed. The glory of conquest no longer lured the warrior to deeds of valor or to self-denying virtue. The wealth of all lands poured into Rome, and Rome was corrupted by the luxuries of wealth. Except among the Christian converts here and there private virtue was scarcely known. The pleasures of the people were found in the sordid shows of blood and slaughter; life had little meaning; an appalling languor overspread the vast empire. The rich oppressed the poor; the masses were paupers and slaves; the great middle class, without which no nation can live and be strong, ceased to exist. Rome was tottering to its fall. The barbarian hordes poured in from the north and humbled the proud city of the Tiber.

The Classic peoples (Greeks and Romans) had led the world for a thousand years, but the day of their power was gone. The virile Teutonic peoples (secs. 188–197), slowly merging from barbarism, assumed the leadership and have held it from that day to this — nearly fifteen hundred years. Strong of body and strong of intellect they were, but as yet crude and uncultured and incapable of utilizing the splendid achievements of the civilizations of the past. Beginning almost at the bottom, they passed through long dark centuries of training. This period, the prelude to the Middle Ages, is to be treated in the following chapters.

Side Talk

Attila and the Huns. — The great leader of the Huns was so pleased with the cognomen "Scourge of God," given him by the Christians, that he adopted it. He was repulsive in appearance. He was of dark

complexion; his head was large, his nose flat, his eyes deep-seated and small. He artfully played on the superstition of his people. Among the stories of him that the people believed was one relating that the ancient Sword of Mars had been discovered and delivered to him with the injunction that he make himself master of the world. Attila soon made himself master of vast sections of central and eastern Europe.

The rich lands of Gaul lured the great barbarian monarch to the west, and he determined to add them to his dominions. With fire and sword he devastated the country, massacring the people; but it was said that Paris was saved through the prayers of Saint Gen'evieve. When the battle of Chalons began Attila stood in the front of the battle line and cast the first javelin. The slaughter of men was tremendous. Nothing but the coming of nightfall saved the Huns from a complete rout. The remnant of their army couched during the night within a great circle of wagons with which they had made an embankment. Attila was determined not to be taken alive. He made a great pile of saddles from his cavalry horses and determined to set it on fire and rush into the flames and perish rather than fall into the hands of the enemy. But the victors were too greatly weakened to renew the battle next morning, and the Huns made their way to their haunts in the east, never to return.

Questions and Topics. — What were the chief vices and virtues of the early Teutonic peoples? Describe the capture of Rome by the Visigoths and their later migration to Spain. What do we mean by the word vandalism and how did it originate? Why is 476 often given as the year of the fall of Rome? Who was Clovis? Describe the method of his conversion. Why is Justinian remembered in history? Who were the Jutes, Saxons, and Angles, and how did they come to migrate to Britain? What is the origin of the name England? Show how the American people are in a large degree of Teutonic origin.

Events and Dates. — Victory of the Visigoths at Adrianople, 378 A.D. They capture Rome, 410, and later move into Spain. The Vandals move into Africa. Huns defeated at Chalons, 451. " Fall " of Rome, 476. Clovis, d. 511, founds the Kingdom of the Franks (France). Justinian the lawgiver, d. 565. Jutes, Saxons, and Angles occupy Britain, 449 and later.

For Further Reading. — Church, *Beginning of the Middle Ages.* Oman, *The Dark Ages.* Wolfson, *Essentials in Ancient History.* The writings of Seneca, Epictetus, and of Marcus Aurelius are in many libraries, but many of their writings are quoted in Farrar's *Seekers after God.*

CHAPTER XVI

RISE OF THE PAPACY; MOHAMMEDANISM

I. Rise of the Papacy

199. Conversion of the Invaders. — The menace to the civilization of Europe would have been appalling had the Teutonic invaders of the Empire remained pagan. But every tribe that came was converted to the Christian religion. Indeed it was the Christian religion that served as the great welding agent in the blending of the Roman and barbarian peoples into one.

The religion of the invading Teutons was as dark and forbidding as the forests they abandoned. The Roman Christians preached to them with unwearied zeal, preached to them a new doctrine, a doctrine of light and hope that gave them a new view of life and placed a new and infinite value on the individual soul. The barbarians proved ready hearers and wholesale conversions were not unusual.

Many of them, however, accepted the form of Christianity known as A'rianism, from A'rius of Alexandria, who taught that Christ was not God, but merely a perfect being whom God created. His followers were called Arians, while the opposite party were known as Athana'sians or orthodox Christians. The general council at Nicæa (sec. 186) decided against Arianism, but the controversy continued for several centuries before the Arians finally yielded.

200. Monks and Monasteries. — In the early Christian centuries there were men whose religious fervor was so intense that they fled from human society and lived in solitude in caves or deserts. They were called monks, from a word meaning alone. They believed that they could live holier lives by remaining apart from the temptations of the human world, living as hermits and

spending their time in fasting, prayer, and self-inflicted mortification. The name monks was also given to men living in communities apart from the world.

One of the monks, Saint Benedict, founded a monastery early in the sixth century and wrote a Rule under which many monasteries were founded in the West. These western monks did

Monk Copying a Manuscript in a Monastery Library

not live an idle life. They cultivated the lands about the monasteries, wrote and copied books, and sent out missionaries.

There were no printing presses in those days; books were made by hand and it required years of labor to copy a large book with the pen. Many of the best books of the ancient world were preserved through the labors of the monks.

Benedict suggested a triple rule for his monks — poverty, chastity, and obedience. They were not permitted to marry or to hold property, though the monastery itself often became wealthy. Other orders of monks and of friars were founded later and during the Middle Ages they were a great force in the church.

201. Beginnings of the Papal Power. — The greatest power in the Middle Ages was the power of the church as represented by the Pope at Rome. The head of the church in a large city was known as a bishop, and had general charge of the churches of the community. The bishop of Rome claimed authority over other bishops. The church was called Catholic, which means Universal.

The power and authority of the papacy were greatly enhanced by the accession of Leo the Great (440–461). With vigor and success this prelate, who was a man of great sincerity and ability, emphasized the doctrine that the bishop of Rome as the successor of Saint Peter was the head of all Christendom. At his suggestion the western emperor issued a decree recognizing the authority of the bishop of Rome as supreme. It was several hundred years later before the name pope (Latin *papa*, "father"), given to all the bishops in the early period, came to be given exclusively to the bishop of Rome. At the time of Leo the authority of the pope was acknowledged by all western Christendom, though the greater part of the eastern church with headquarters at Constantinople refused to acknowledge it and has never done so to this day.

The authority of the Catholic Church grew mightily during the centuries that immediately followed the Teutonic invasions. The government of the empire was weak and incompetent and the people looked to the church for advice and guidance in secular as well as in spiritual affairs. Thus the church became stronger and before the close of the Middle Ages the pope was by far the most powerful ruler in Europe.

202. Conversion of England and Germany.—Not only the tribes that migrated to southern Europe, but the English also and the Germans who remained in the north were won over to Christianity.

About 432 Saint Patrick, who had been a British slave, made his way to Ireland as a missionary. With drum and trumpet he drew people to him, and is said to have converted the entire island. About a century later Saint Colum'ba carried the gospel to Scotland and founded the Scottish Church.

Still later came Augus'tine to England. Pope Greg'ory the Great (590–604) was so attracted by some young Englishmen whom he saw in the slave market at Rome, that he determined to send missionaries to England. In 597 Augustine was sent with a body of monks. Their success was very marked and within a few decades England was numbered among the Christian countries.

Whitby Abbey

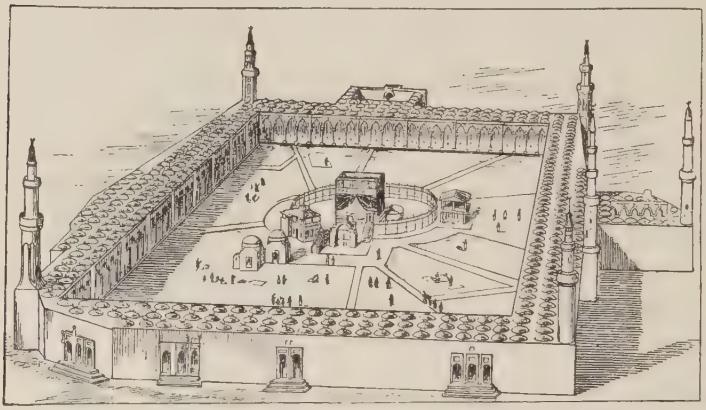
A Benedictine monastery founded in England in 657 A.D. The ruin stands on a high cliff overlooking the North Sea. In 1914 it was partially destroyed by German shell fire, during a bombardment of the neighboring seaport.

What Augustine did for England, Saint Bon'iface did for Germany. He was a man of great religious fervor and untiring energy. Penetrating far into the German forests, he persuaded one tribe after another to accept the religion of Christ. He founded many churches and a number of bishoprics. After spending a long life in the cause he loved so ardently, he died a martyr's death (754). Saint Boniface is known as the "Apostle of Germany."

II. Mohammedanism and the Arab Invasion

203. Mohammed and his Religion. — Christianity was six hundred years old when a rival religion was born on the far-away

Arabian plains. There were Christians and Jews among the Arabians, but the great mass of the people were idolaters. The city of Mecca, not far from the Red Sea, was a center of Arabian worship. Here was the Caaba (kä'a-ba), a square building containing some hundreds of idols, including the famous black stone. This sacred stone was the most precious thing in Arabia. The Arabs said that it was dazzling white when brought to earth by



THE CAABA, SURROUNDED BY COLONNADES OF THE MOSQUE

The pilgrimage to Mecca is the most sacred observance of Mohammedanism. Pilgrims from all Mohammedan countries gather at the sacred mosque. The city of Mecca is about 45 miles, two camel marches, inland from the Red Sea. A railroad from the north will soon reach Mecca; it already extends as far as Medina.

the angel Gabriel, but that it had been turned black by the sins of the men who had touched it.

In Mecca about the year 570 the prophet Moham'med was born. As a youth he was distant and meditative. He was a camel driver without fortune, but when middle-aged he married a rich widow and was raised above want. He now had more time for meditation and he brooded over the idolatrous religion of his people. Many a solitary night he spent among the mountains, gazing into the silent sky. At length he began to see vi-

sions and to hear voices. Believing that the angel Gabriel appeared to him and revealed to him a new religion, he began to preach. At first his converts were few; he awakened the hostility of his townsmen, and was forced to flee from his native city. This flight from Mecca to Medina (mȧ-dē′nä), which took place in 622, was called the Hegira (hĕj′ĭ-ra or hē-jī′ra; Arabian for "flight"), and from this year the Mohammedans reckon time. Mohammed believed that his religion should be propagated by the sword. Eight years after his flight from Mecca he returned to that city a conqueror, destroyed its idols, and made it the center of his religious kingdom. When he died, in 632, all Arabia had become Mohammedan.

The religion of Mohammed was set forth in the Koran (ko-rän′), the Mohammedan Bible. Mohammed had often met Jews and Christians, and he borrowed freely from their religion. He recognized Moses and Christ and others as true prophets, but regarded himself as the last and greatest prophet of all. His creed was simply the few words, "There is no god but Allah, and Mohammed is his prophet." On his followers he enjoined a simple life — fasting, abstaining from strong drink, giving alms, going on a pilgrimage to Mecca, and praying five times a day with face turned toward Mecca and head bowed to the ground. Polygamy is permitted, and woman in the Mohammedan world occupies a degraded position.

204. **Mohammedan Conquests; Battle of Tours.** — The religion of Mohammed is called Is′lam, and his followers are called Mos′lems. Jesus had sent forth his followers to conquer the world by preaching love; the Arabian prophet sent his to conquer with the sword.

No band of men ever set out on a great task with more fanatical zeal than the followers of Mohammed in their attempt to conquer the world for the new religion. Great numbers of men were drawn to their ranks. Within a few years they had conquered Mesopotamia and Persia. Near the site of ancient Babylon they built the magnificent city of Bagdad (bȧg-dȧd′).

They conquered Syria and Palestine and erected a mosque (Mohammedan church) on the site of the temple of Solomon at Jerusalem. Crossing over into Egypt, the Moslem hosts captured Alexandria after a long siege and soon had possession of all Egypt. Moving through North Africa, they bore down all opposition and made subjects and converts of every people until they reached the western coast. Fifty years after the death of the prophet a great part of the civilized world had been subdued and the Moslem banners were waving over all lands from

Mohammedan Dominions

the Indus Valley in India westward through North Africa to the Atlantic. How could Europe escape?

More than a thousand years had passed since the Greeks of Europe had taken the scepter of civilization from the hands of the Semitic Orient, and in the meantime Christianity had become the religion of the western world. It seemed now that the tide was turning. Certainly the menace to Christianity was very great.

In the East and in the West the Mohammedan hordes soon made attacks on Europe. At Constantinople they were repulsed by the Eastern Roman Empire; but they crossed from

Africa into Spain (711) and within a few years had destroyed the kingdom of the Visigoths and taken possession of the land.

France was the next to be attacked, and if the Franks should be subdued, it was difficult to see how England, Germany, and Italy could escape.

Under a powerful leader the Moslem hosts crossed the Pyrenees and moved far northward into France. Then came another of the decisive battles of history, the battle of Tours (tōōr). It turned back the Mohammedan tide and saved Europe and the western world to Christianity. This battle was fought in 732, exactly one hundred years after the death of Mohammed. The hero was Charles Martel′, the intrepid leader of the Franks. The Moslems were driven back into Spain, where they built up a civilization and remained for nearly eight hundred years; but never again did they get a foothold north of the Pyrenees.

Side Talk

Charles Martel and his Victory. — Seldom in the annals of mankind has the future of the world's history so completely hinged on a single battle as on the battle of Tours, 732, sometimes called the battle of Poitiers (pwȧ-tyā′). The battle ground was between the towns of Tours and Poitiers. The Mohammedan leader, Abd-er-Rahman, was a daring commander; with his mighty host he had swept through southern France, leaving frightful desolation in his trail. Had he been successful at Tours, as the historian Gibbons says, "perhaps the interpretation of the Koran would now be taught in the schools of Oxford."

Charles, later called Martel (the Hammer), was the one hope of France. The people cried out to him for deliverance. He prepared to meet the invaders but did not hurry. He said, "If you follow my advice you will not intercept their march. They are like a torrent, which it is dangerous to stem in its career. The thirst for riches and the consciousness of success redouble their valor, and valor is of more avail than arms or numbers. Be patient till they have loaded themselves with the encumbrances of wealth. The possession will divide their councils and assure your victory."

Meanwhile he collected a motley army — Goths and Romans, Franks and Germans. When the two armies met six days were spent in sparring for position, with only desultory fighting. On the seventh day occurred

the great battle. The Mohammedan leader was killed. His army, after great numbers had been slain, retired to their camp at night, but hastened away to the southward before the coming of daylight. Some time later they recrossed the Pyrenees. Martel and his valiant army had won a famous victory which the world will never forget.

Questions and Topics. — I. What significance would you attach to the fact that the Teutonic invaders were converted to Christianity? Who were the monks and how did they employ their time? What is meant by the papal power? What do you know about Leo the Great? Describe the conversion of England and Germany to Christianity.

II. Tell about the early life of Mohammed. What is meant by the Hegira? In what way did Mohammed decide to propagate his religion? Name some points of difference between Mohammedanism and Christianity. Why is Mohammedanism not succeeding among the great enlightened nations of the world? What importance would you attach to the victory of Charles Martel at the battle of Tours?

Events and Dates. — Conversion of the Germanic invaders to Christianity. Leo the Great, d. 461 A.D. Great missionaries, Saints Patrick, Augustine, and Boniface. Birth of Mohammed, 570. Conquest of Arabia, Mesopotamia, Palestine, North Africa, and Spain. Great victory of Charles Martel at Tours, 732.

For Further Reading. — Gardiner, *Student's History of England.* Green, *Short History of the English People.* In these histories are found good short accounts of the Saxon invasion of England, and of the conversion of England. If a set of Gibbon's *Decline and Fall of the Roman Empire* is in the library, the pupils should read chapter 7 and others at the direction of the teacher. Gibbon gives an excellent account of the rise of Mohammedanism.

EUROPE
in 814, at the death of
CHARLEMAGNE
Scale of Miles
0 100 200 300 400 500
Boundaries by treaty of Verdun, 843
Boundary of France in 1920
ATLANTIC OCEAN
NORTH SEA
BALTIC SEA
MEDITERRANEAN SEA
BLACK SEA
CASPIAN SEA
BRITISH ISLES
SCOTLAND
IRELAND
ENGLISH KINGDOMS
SCANDINAVIA
Swedes
Danes
Finns
Finland
Northmen
Slavi
Esthonians
Tribes
KINGDOM OF THE KHAZARS
Poles
Dnieper R.
Volga R.
Carpathian Mts.
Dniester R.
Hungarians
Caucasus Mts.
CHARLEMAGNE'S EMPIRE
KINGDOM OF THE AVARS
Bavarians
Saxons
Thuringians
Frisians
Rhine R.
Elbe R.
Vistula R.
Danube R.
Bretons
Basques
Gascons
Franks
Burgundians
Goths
Lombards
Slavi Serviani
Bulgarians
Danube
Balkan Mts.
Adrianople
THRACE
Constantinople
Bosporus
Nicea
ASIA MINOR
EASTERN ROMAN EMPIRE
GREECE
CRETE
CYPRUS
ASTURIAS
CALIPHATE OF CORDOVA
CALIPHATE OF THE ABBASSIDES
Euphrates R.
Tigris R.
Roncesvalles
Pyrenees
Duero R.
Ebro R.
Loire R.
Rhone R.
Po R.
Salamanca
Toledo
Cordova
Tours
Poitiers
Paris
Verdun
Augsburg
Ravenna
Rome
Naples
CORSICA
SARDINIA
BALEARIC IS.
SICILY
MAFRICA
Longitude West 0
Longitude East 10
from Greenwich
L.L. POATES CO., N.Y.

CHAPTER XVII

CHARLEMAGNE AND HIS TIMES

205. The Kingdom of the Franks. — Of all the Teutonic peoples the Franks became the most powerful in the Middle Ages. They were the founders of the French nation. King Clovis, as we have seen, subdued all his enemies, founded a kingdom, and established Christianity there (sec. 194). But many of the Merovingian kings, the descendants of Clovis, were weak in comparison. The chief officer in the kingdom was the mayor of the palace, and this officer in time became far more powerful than his master. It is said that the king had nothing to do but to wear flowing hair and a long beard and sit on the throne and play the ruler.

It was the mayors of the palace, after Clovis, that made the Franks a great nation. One of these mayors was the Charles Martel who defeated the Mohammedan legions at the battle of Tours (sec. 204).

Charles Martel died in 741, and his son Pep'in succeeded him as mayor of the palace. Pepin determined to make himself king in name as well as in power. The old king was thereupon shorn of his long hair and beard and sent to a monastery; and in 751 Pepin was anointed King of the Franks by Saint Boniface, the Apostle of Germany (sec. 202).

Not many years after this the pope had occasion to call upon Pepin for assistance. The Lombards, who had been the strongest power in Italy for two hundred years, were threatening to capture Rome. At the pope's call Pepin came to Italy, defeated the Lombards, and established the pope as ruler of the "Papal States" or "States of the Church," a strip of land extending from Rome entirely across the peninsula. This grant to the pope,

known as "The Donation of Pepin," was made in 754; and the resulting "temporal power" of the pope, as monarch of an Italian province, continued for more than 1100 years, — until 1860.

206. Charlemagne. — Here and there in the world's history we find a character who stands out grandly conspicuous among his fellows, a character who makes an impress on his race never to be effaced. One of these was Charlemagne (shär'lĕ-mān, the French form of the Latin Căr'olus Magnus, Charles the Great), son of Pepin. Charlemagne was born the year after the death of his grandfather, Charles Martel. He was a tall man, though his father is known in history as Pepin the Short. The kings descended from Charlemagne are called the Carolin'gian dynasty.

A mass of legend and romance grew up about the name of Charlemagne after his death, but aside from this, history informs us that his career was one of the most notable in the annals of Europe. He was the greatest figure of the Middle Ages.

Perhaps no other layman in the history of the church did so much for its upbuilding as Charlemagne, but his methods were not always in accord with Christian principles. He united nearly all of western and central Europe in one great empire and prepared the way for the founding of the great nations of modern times. Charlemagne was an untiring warrior. He made fifty-three campaigns.

207. Charlemagne Conquers the Saxons. — The most notable achievement of the great Frankish king was the conquest of the Saxons. In this he was engaged at intervals for thirty-two years. The Saxons occupied territory east of the Rhine, extending to the Elbe River on the east and to the North and Baltic seas on the north. While their fellow Teutonic tribes, the Franks, the Goths, the Lombards, and others had been converted to Christianity, the Saxons had remained barbarians and pagans. They had no cities, and when hard pressed by an enemy they could easily pack up their belongings and flee into the forests. To conquer them was a difficult task, but Charlemagne persisted till all Saxony was added to his empire.

For two reasons Charlemagne desired to make subjects of the Saxons — because they were a menace to his kingdom and because he wished to convert them to Christianity. It was contrary to the Christian spirit to make converts by force, but the Frankish king disregarded this and gave his captives their choice between baptism and death. He decreed the sentence of death or other severe punishment for all who paid homage to their old gods or refused to have their children baptized before they were a year old.

208. **Extension of the Kingdom.** — The long contest with the Saxons was not continuous, and some of the intervals were taken up with campaigns in other directions.

One of his campaigns was into Spain against the Mohammedans or Saracens (săr'a-sĕnz), often called the Moors, who had overthrown the kingdom of the Visigoths (sec. 204). The Franks won an easy victory, capturing towns and castles and taking possession of the country north of the Ebro River. But the Moors continued to occupy the greater part of Spain for seven hundred years longer.

The Danes, who were troublesome pirates, the Bava'rians, and many other peoples were subdued by the restless Charlemagne. One of the most notable conquests was that of the Lombards in Italy. After their conquest by Pepin (sec. 205), the Lombards rose again and the pope appealed to the Frankish king; Charlemagne came and utterly destroyed the Lombard power and was himself crowned king of the Lombards.

Charlemagne created a vast empire extending from the Atlantic Ocean to the Elbe and the Danube, and from the North and Baltic Seas to the Mediterranean. The fame and glory of the great monarch of the Franks spread over the world and kings and rulers of other countries sent him letters of homage, some even calling themselves his servants.

209. **Founding of the Holy Roman Empire.** — In the year 800, on Christmas Day, while Charlemagne was kneeling in St. Peter's Church at Rome, Pope Leo III suddenly placed a crown of

gold on his head and those present hailed him as emperor. The king seemed surprised and later said that he would not have entered the church had he known what was to happen; but it is certain he had long contemplated the restoration of the Western Empire which had been ended by Odoacer more than three hundred years before (sec. 193).

POPE LEO III CROWNING CHARLEMAGNE

From a modern painting in Paris.

From this time he was called emperor, and the Western Empire, thus revived, remained apart from the Eastern Empire, the two flourishing side by side until the capture of Constantinople by the Turks six and a half centuries later.

This revival of the Western Empire in 800 was a great event in European history. France was soon cut off, and later Italy, and in time the empire meant little else than Germany; but in spite of this it came later to be called the Holy Roman Empire

and it played a great part in European politics for a thousand years.

210. Home Life of Charlemagne. – Charlemagne was strong and robust, with large, round head, short neck, brilliant eyes, and a merry, laughing face. His step was firm and manly, and his dress, except on state occasions, was the plain garb of the Franks. He was fond of riding and hunting, temperate in eating and drinking, with the greatest abhorrence of drunkenness. He was of a most kindly nature and liberal in feeding the poor. When he went on long journeys he took his sons and daughters with him. He never permitted his daughters to marry, declaring that he could not dispense with their society.

Charlemagne did all in his power to foster education. He issued orders to the clergy to gather the children of their neighborhoods and teach them to read. He called learned men to his court, the most famous of whom was Al'cuin of England, the most learned man of his time. The emperor himself was a diligent student, giving much time to learning languages, rhetoric, logic, and astronomy. He learned chiefly by hearing lectures, as he was himself scarcely able to read.

He made Aix-la-Chapelle (sha-pĕl') his capital and in that city he built a magnificent church and furnished it luxuriously. A great many churches were built by his orders and at his expense in various parts of his empire.

After a long reign of nearly forty-seven years Charlemagne died of fever at the age of seventy-one (814).

211. Breaking up of the Empire; Treaty of Verdun. — The death of Charlemagne meant also the shattering of the great empire he had built up. His son and successor, Louis the Pious, lacked all the great qualities of his father. The many peoples who had been brought under one government were so unlike in their customs and ideals that only a strong hand could hold them together. Louis was weak and incapable. Moreover, when in his later years he attempted to divide his possessions among his sons, they fought with one another and with their father.

Louis died in 840, and three years later his three sons made the famous treaty of Verdun, by which the extensive empire of their grandfather was broken into three grand divisions. Charles, who is known in history as Charles the Bald, received the western section, which later became France; Louis, who came to be known as Louis the German, received the greater part of what became Germany and Austria. Between these two was a great section running through the heart of Europe by way of the Rhine Valley

COSTUMES OF FRANKISH LADIES OF THE NOBILITY, NINTH CENTURY

Illumination in the Bible of Charles the Bald, National Library, Paris. The ladies can evidently read, for all are holding rolls of parchment or manuscript books.

from the North Sea to and including Italy. This was awarded to Lothair', the eldest of the brothers, and it was he who retained the title of emperor.

The middle kingdom at length fell to pieces, and parts of it, as Alsace (al-säs') and Lorraine (lo-rān'), have been the object of strife between France and Germany from that day to the present.

The treaty of Verdun did not bring a lasting peace. Again in the treaty of Mersen (870) a final division was attempted; but the descendants of Charlemagne continued to fight one another. In addition to domestic turmoil these rulers were obliged to de-

fend their lands from invasions on all sides. The Slavs made bloody incursions from the east; the daring Northmen came down from Scandinavia, seized and occupied many towns and forts; the Saracens of North Africa seized Sicily and terrorized Italy and southern France. In fact, for two or three centuries after the death of Charlemagne Europe was a seething caldron of rival rulers and struggling nations. The history of the wars of this period would interest us but little. We shall pass on to a notice of some of the institutions of the Middle Ages.

Questions and Topics. — Describe the personal appearance of Charlemagne; his home life, his conquests, his crowning. What did he do for education? Why did his empire not hold together after his death? What notable treaty was made by his three grandsons? What portion of the empire fell to each? Which in your opinion is better for civilization, great empires or small independent nations? What reasons would you give for your opinion?

Events and Dates. — Reign of Charlemagne, 768–814, the greatest character of the Middle Ages; crowned at Rome in 800. By the treaty of Verdun, 843, his three grandsons divided the empire. Since then France and Germany have remained apart.

For Further Reading. — The life of Charlemagne by Eginhard or Einhard, a confidential friend, is a short, interesting book that can easily be obtained in English translation. It has been pronounced "one of the most precious bequests of the early middle ages." Hodgkin's *Charles the Great* is an excellent brief biography; also Davis's *Charlemagne* in the "Heroes of the Nations" series. Robinson's *Readings in European History*, I, 131–134. A good short account of Charlemagne and his empire will be found in Chap. V of *General History of Europe* by Thatcher and Schevill.

THE LIFE OF THE MIDDLE AGES

CHAPTER XVIII

FEUDALISM AND CHIVALRY

I. Feudalism

212. Rise of Feudalism; Lords and Vassals. — Within a century or two after the death of Charlemagne his empire was broken into many parts. The nominal rulers of the sections were called kings, and usually one of them retained the title of emperor. These rulers, however, could not govern their own dominions; the real power was in the hands of the great nobles, who were independent of one another and but slightly dependent upon the king.

In the early times when money was scarce the king often paid his chief officers in land. This land became hereditary, and the office also. These great landholders were said to hold their estates in fief or in feud from the king. They became almost sovereign rulers, and though they were supposed to owe the king their allegiance and service, it often happened that they rendered no service. They were independent. Their estates were so extensive that they again parceled them out to others and these still again to a lower class.

A landlord who thus parceled out his domains was called a lord, a liege, or suzerain; each man receiving a fief was his vassal, or liegeman.

The great lords or nobles, though nominal vassals of the king, had the right to make laws, keep troops, and coin money, but these privileges were not granted to the lower suzerains. When a vassal received a fief from a lord he went through a ceremony called paying homage. Kneeling before the lord, he placed his

hands within the hands of the lord, declaring himself the lord's "man" (Latin, *homo*, whence the word homage), and took an oath that he would faithfully perform the duties of a vassal.

This land system called feudalism was very extensive; during the thirteenth, fourteenth, and fifteenth centuries it held in its iron grasp nearly all the land in central and western Europe. In France during the Middle Ages there were perhaps 150 overlords, each holding an immense estate. These great estates were sub-

VASSAL DOING HOMAGE TO HIS KING

From an illuminated manuscript of the ninth century.

divided into about 70,000 fiefs or smaller estates. The lord often bore such title as duke, earl, count, or baron. Often he was ignorant and rough. He scorned every occupation but that of arms. He lived among boisterous companions as rough and ignorant as himself.

Churches, monasteries, and priests were often vassals of some suzerain; but the higher churchmen, bishops and archbishops, were not infrequently themselves suzerains with vassals dependent on them.

213. **Duties of Lords and Vassals.** — The great duty of the lord to his vassal was to protect him from wrong and injustice, and his lands from invasion.

The duty of the vassal was to render service to his master. For his lands he might be required to pay an annual rental, or part of the produce, or both. He was also subject to special taxes. When the lord knighted his eldest son, or gave the eldest daughter in marriage, he would demand a sum of money from his vassal. When a vassal died, his son on entering upon the estate had to pay to the lord his entire income for a year. A bishop or priest had to pay his lord his first year's salary after his appointment.

But the chief duty of the vassal was to serve his liege lord in war. This service was limited to forty days in a year. Fighting in the Middle Ages was chiefly on horseback. If the lord was unhorsed in battle, his vassal had to give him his own horse; if in special danger, the vassal defended him with his life, and if the lord was taken prisoner, his vassal offered himself as a hostage.

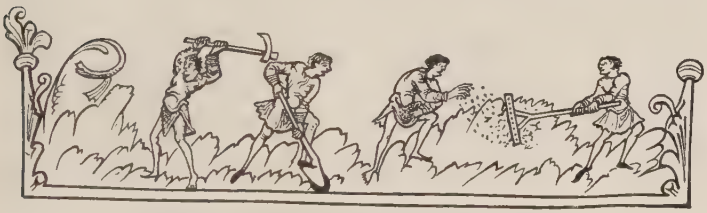
214. Serfs and Freemen. — The great mass of the people were the peasants who toiled in the fields and at the grist mills, earning their own living as well as that of their masters. They were divided into two classes, — serfs and freemen.

The slavery of the Roman Empire gradually merged into the serfdom of the Middle Ages. The serfs could not be bought and sold as slaves, but they were attached to the soil; that is, they were not allowed to leave the estate on which they were born. When an estate changed owners, the serfs went with the estate.

The freemen were peasant vassals but were not bound to one spot. Many of them had been owners of little farms but were forced to give them up through the greed of stronger men, or, as frequently happened, they voluntarily gave up their lands and received them back as fiefs in order to secure protection from barbarians and robbers. An estate was called a manor or vill, and from the latter word the tenants were called villains. From it also we get the word village and also the final syllable of the names of many of our towns, as Louisville, Zanesville.

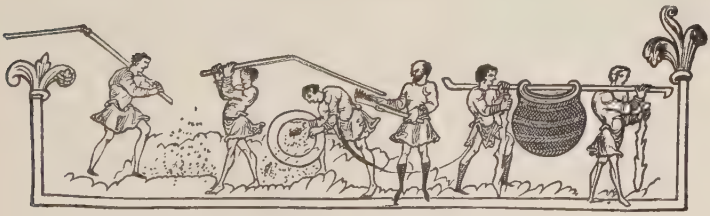
The suzerain was often a tyrant, and the lot of the peasants was a hard one. They lived in ignorance and squalor in miserable one-room huts without windows or chimneys. Life was a dreary,

January, Plowing



March, Breaking up the Soil, Sowing, Harrowing

August, Harvesting



December, Threshing (with flails) and Winnowing

ENGLISH FARM LIFE

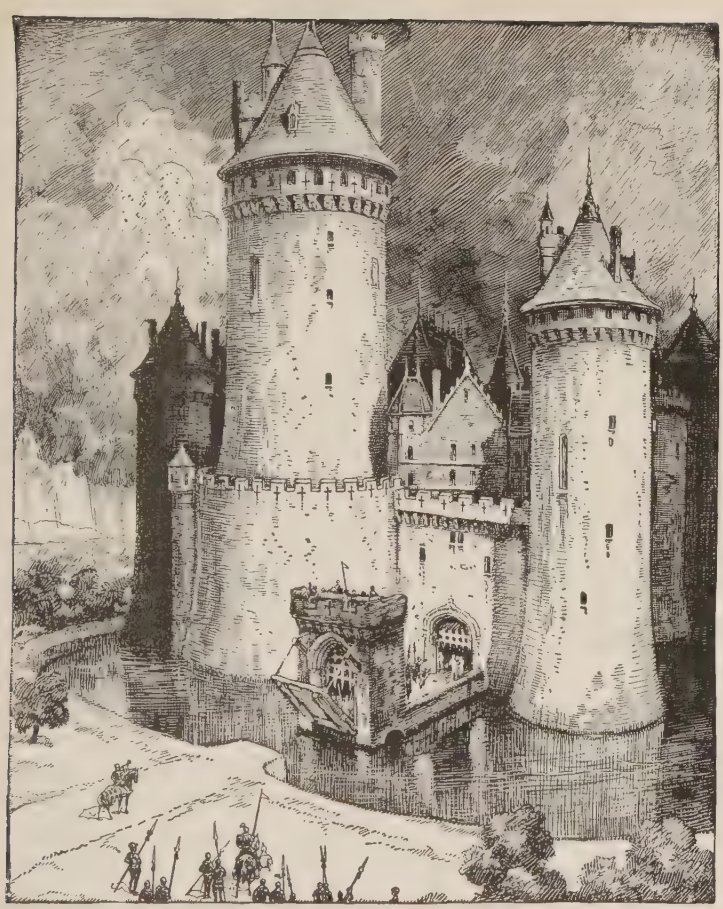
From an illuminated calendar of the eleventh century in the British Museum.

monotonous grind generation after generation. Whatever they earned above the necessities of life was required by the landlord. But as human nature always finds a way of being happy, we can imagine that with their brown bread and beer, with their holidays and their neighborhood life, there was many a bright spot on the dark canvas.

The suzerain required a portion of everything the peasant produced on the little farm allotted to him — grain, hay, fruits, stock, chickens, and eggs. He also collected a fee for pasturing stock in the forest, or for fishing in the streams. The peasant could not be deprived of his bit of soil, usually about 30 acres; but he was obliged to grind his wheat at his lord's mill, to bake his bread at his lord's oven, and to press his grapes at his lord's winepress, and for all these a heavy toll was charged. In addition to all this the villain had to work two or three days a week for his lord, tilling his fields, caring for his crops, and keeping his castle and other buildings in repair. In rare cases the peasant had to work for his master six days in the week, cultivating his own little patch by moonlight and on Sunday. Many of the peasants ran away, and if a fugitive could keep from being captured for a year and a day he remained free.

215. The Medieval Castle. — A present-day traveler in Europe is impressed by the ruins of many a great stone castle crowning a hilltop or perched on some rocky cliff, approachable from one side only. On closer examination he will find some of the castles in a good state of preservation, others in moldering ruins. They are the remains of manorial castles of the feudal lords. They are voices of the past, and all date from the Middle Ages. Many hundreds of them are scattered over England and the Continent.

The walls of these castles are often found to be ten or fifteen feet thick, with turrets and battlements and lofty towers pierced by small windows. Around the castle where the ground would admit there was a deep ditch or moat. This was filled with water and was spanned by a bridge that could be removed by pulleys in time of attack.



A Medieval Castle (Restored)

The largest round tower, called the donjon, was often 200 feet high and 100 feet in diameter, with walls in some places 30 feet thick. Smaller towers, a moat, and high walls also protected the great fortress. The entrance to the castle was over a drawbridge crossing the moat. In time of attack the drawbridge was raised and the portcullis, a heavy grating of wood, was lowered across the gateway. The walls were defended by bowmen who rained down arrows on the enemy or dropped stones or melted lead from the battlements. The lord of the castle lived with his family in a series of rooms, including the great hall, that faced the inner courtyard.

It is plain to be seen that these castles were fortresses as well as homes of the manorial lords, and their existence in such numbers indicates that they were the product of an age of private and local warfare.

In the earlier centuries wooden towers were erected for defense, all of which have disappeared. In the eleventh century these began to be replaced by stone castles; but after the invention of gunpowder and the manufacture of cannon (fourteenth century) even the stone castle was no longer built, as no walls could be made so strong that they could not be battered down with cannon balls.

216. Fighting in Armor. — The king made no pretense of preventing his vassals, the great baronial lords, from fighting one another. Their chief business was fighting. They fought not only for gain and for self-protection, but also because they loved to fight. Work was considered ignoble. The feudal peasants had to do the work. The noble was a warrior, and nothing but a warrior. The champing of the war horse, the rattling of the saber, were music in the ears of the knight of the Middle Ages. If a knight, as the fighting lord was usually called, sent his glove or some hair from his fur mantle to his adversary, it was a challenge to battle. Without books or newspapers, and with no work to do, life was monotonous in the feudal castle. War was a diversion and a pastime.

Frequently these petty wars were not very bloody. A knight was usually not desirous of killing his adversary; he preferred to take him prisoner, whereupon he would demand a heavy ransom for his release. When a lord was taken prisoner his vassals would scurry the country round to raise the means for securing his ransom.

A knight in battle wore complete armor. His coat of mail was made of iron rings. It was called a hauberk. The head was protected by a helmet of steel. His weapons were a short steel sword and a long lance usually made of ashwood. With this equipment he fought on horseback. One had to practice for

years to become skilled in this sort of fighting, but when thoroughly trained one could fight without great danger of being killed. Many of the knights were ignorant, unable to read. Some were lawless freebooters, who made raids about the country, destroying property and stealing what they could. These were mere highway robbers and were known as the Robber Knights. Ordinarily, however, knighthood carried with it a certain sense of honor and fair dealing.

II. Chivalry

217. Knighthood and Chivalry. — Knighthood, the rank and profession of knights, embraced the military ideals of feudalism. Chivalry [1] was the heroic and romantic features of knighthood. A Christian warrior was called a knight, and his aim was to be chivalrous, that is, to cultivate honor, courtesy to women, dexterity at arms, and undaunted courage in battle. As a military order chivalry undertook to protect the church and defend the weak.

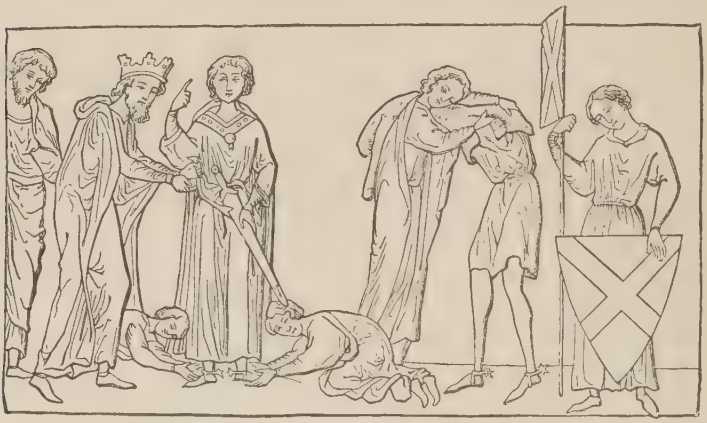
The knight was a trained cavalryman. He loved all that was romantic or heroic; he was full of reckless daring in battle, but generous to an enemy.

To become a knight a long course of training was required. At the age of seven years the boy was sent to the castle of some noble. Part of his time he spent with the lord of the castle as cupbearer and the like, and part with the ladies of the estate, where he learned the etiquette of the court. After seven years of such service the lad became a squire, which means attendant. During the next seven years he served his master in the chase, in the tournament, and in battle. He held the knight's horse and replaced his broken lance with a new one. When not attending his master the youthful squire waited on the ladies of the castle, walked with them in the parks, or rode by their side in the chase.

During all this time the youth was looking forward longingly

[1] The word chivalry is from a word that means horse, from which we also get our word cavalry.

to the time when the reward for his long service would be his, when he would be crowned with knighthood. The ceremony leading to knighthood was very impressive. The knight-to-be, after a long fast, knelt humbly and made a solemn vow to be true to his religion and faithful to the ladies. His lord then struck him gently on the shoulder with his sword, a ceremony known as the accolade, and pronounced him a knight. Having received his sword and armor, he proudly mounted his prancing steed in its



Ceremony of Knighthood

From an illuminated manuscript at Oxford University. After the accolade, the newly made knight was armed with sword, spurs, shield, and lance. The picture shows also how a coat of mail was drawn over the knight's head.

glittering trappings, and thus began his life on horseback — the life of a knight.

218. **The Tournament.** — The tournament was a sham battle on horseback. It was a rough play in which only knights engaged, and its purpose was to exhibit their courage and their skill in horsemanship and arms. Great crowds gathered to witness the exhibition. A beautiful woman of noble family was chosen queen of the tournament and she occupied the most prominent seat among the spectators.

In a spacious arena, in full armor and armed with lances, the

A Tournament

knights would ride toward each other at full speed and as they met each tried to strike the other from his horse. If neither succeeded they tried again and again. If both were unhorsed they often continued the combat on foot until one had overcome his antagonist. The victor would then receive a garland of flowers from his lady as his reward of victory.

For three or four centuries the tournament was the popular game, though it often resulted in the death of one or more combatants. At one tournament in 1240 sixty knights lost their lives. A tournament in Paris in 1559 brought death to Henry II, king of France. Chiefly on account of this tragedy the tournament fell into disfavor and was at length abandoned.

219. The Good and the Bad in Feudalism and Chivalry. — Two serious faults must be found with the feudal knight. First, he fostered the caste system, and never learned to recognize the rights of his inferiors. Second, he made warfare the chief if not the sole business of his life.

But the merits of the feudal system will perhaps outweigh its defects. The peasants, in that age of disorder, were doubtless better off under the protection of a feudal master than in the earlier centuries when lawless, wandering tribes devastated the land. Moreover, the feudal peasants learned to toil and to become self-reliant and strong. Their moral and religious standard was high. They became a stout yeomanry and they laid the foundation of a future civilization.

Chivalry made men more honorable, religious, and truthful, and it placed woman in a position of honor unknown before in the world's history. The mistress of the feudal castle and her daughters were held in the highest esteem, not for their culture, for they had little, but because of their virtuous lives based on a solid religious foundation.

Side Talks

Books and Writing in the Middle Ages. — One of the causes of the widespread illiteracy of the early Middle Ages was the scarcity of books. The Romans wrote their books on Egyptian papyrus (sec. 26)

or on parchment, and in time the rolled book gave place to the book composed of sheets bound together. After the Saracens conquered Egypt in the seventh century, papyrus could no longer be had from that country, and as parchment was expensive, books became very rare and of great value. It was not unusual for a book to be written on parchment from which some former writing had been erased. From this cause it is probable that many important works of the ancients perished. In the eighth, ninth, and tenth centuries books were so scarce and so expensive that none but the rich could afford to own them. A French countess paid for a single book 200 sheep, five quarters (quarter tons) of wheat, and the same amount of rye and millet.

In the eleventh century the art of making paper was introduced into Spain by the Moors. From there it spread to Italy and later to France and Germany, and still later to England. Paper was made by hand from rags and plant fiber. After the introduction of paper making the writing of books was greatly stimulated and the educational standard of certain classes steadily rose. Many books made in the Middle Ages are still in existence and some of them are of great value. In 1901 Mr. J. P. Morgan of New York purchased of an English earl the famous Lindau Gospels, ornamented with gold and jewels, for $50,000.

How People Lived in the Middle Ages.[1] — In the center of the town or village stood the church and parsonage, and near them was the manor house with its dovecot and its near-by mill for grinding the corn of the tenants. The manor house in which lived the lord of the manor was built of stone or of timber. The peasant homes were dirty hovels covered with turf, sometimes with thatch. None of them had chimneys. "Moreover, there were no brick houses. It is a curious fact that the art of making bricks seems to have been lost in England for some hundreds of years. The laborer's dwelling had no windows; the hole in the roof which let out the smoke rendered windows unnecessary. . . . The laborer's fire was in the middle of the house; he and his wife and children huddled around it, sometimes groveling in the ashes, and going to bed meant flinging themselves down upon the straw which served them as mattress and feather bed."

Their food was the coarsest. "The poor man's loaf was as black as mud, and as tough as his shoe leather." The poor had plenty of fuel in winter, composed of turf, "but the poor horses and sheep and cattle were half starved for at least four months in the year, and one and all

[1] This is a picture of peasant life in England in the reign of Edward I (about 1300) adapted and partly quoted from Jessopp's *The Coming of the Friars and Other Historic Essays*.

were much smaller than they are now." Salt was secured by evaporating sea water. It was high-priced and the poor had but little of it, and seldom did they taste sugar. They ate cabbage and carrots and beets, but potatoes and tea and coffee and tobacco were unknown. . . . "As for the dress of the working classes, it was hardly dress at all — a kind of tunic leaving the arms and legs bare, with a girdle of rope or leather around the waist. The laws against crime were very severe, there being more than two hundred offenses for which the penalty was death."

Court Fools and Jesters. — A curious custom of the Middle Ages was the keeping of professional fun makers in the palaces of great baronial lords and especially at the courts of kings. These, especially in the earlier period, were of two classes known as the court fools and the jesters. The fool was a half-witted person fantastically dressed. He was kept for the purpose of making merriment for the master and the family and guests, especially at mealtime, as laughter was considered an aid to digestion. The foolish pranks and talk of the fool were deemed amusing and kept the company in a merry mood. The fool had no social standing and often he had to get a living as best he could, sometimes even eating with the dogs. The jester, on the other hand, was a man of ready wit, quick at repartee, apt in telling stories, frolicsome and good-humored and often well educated. Frequently he was the constant companion of the king or the noble who employed him. The custom of employing fools and jesters at king's courts persisted far into modern times and was not abandoned in some countries before the nineteenth century.

Questions and Topics. — How did the great lords of the Middle Ages obtain their lands? What were their powers in relation to their vassals? Describe the home life of the serf. What training was necessary for knighthood? Describe the tournament and state why it came to be abandoned. Does our modern game of football bear any resemblance to the tournament? Which is better in your opinion, for a country to be divided into great estates, or into small tracts farmed by the owners? Why?

For Further Reading. — Emerton, *Introduction to the Study of the Middle Ages*. Seignobos, *The Feudal Régime*. Interesting readings from the sources may be found in Ogg, *Source Book of Medieval History*, Robinson, *Readings in European History*, Vol. I, and in the source book by Thatcher and McNeal. See also Thatcher and Schevill, *Europe in the Middle Age*, ch. XI.

CHAPTER XIX

PAPACY AND EMPIRE; THE CRUSADES

I. The Papacy and the Empire

220. Henry the Fowler and Otto the Great. — For several hundred years after the time of Charlemagne we find few great names in European history. Disorder and confusion reigned on all sides and, as stated in the preceding chapter, the lands were divided into great baronial estates, each under the control of a feudal master.

Henry the Fowler was so called because when informed that he was elected king of Germany he was hunting in the Harz (harts) Mountains with a falcon on his wrist. Henry was a successful ruler. He built many cities; he waged successful wars against the Danes and the Slavs, and it was on the foundations he laid that Otto, his more famous son, began the building of the German nation.

Otto the Great (936–973) was a bold and restless king. Otto brought the great German dukes, holding the vast feudal estates, under his sway and made himself really king.

Next he addressed himself to the Slavs, who had been encroaching on German territory, and to the Hunga'rians, whose incursions were similar to those of the Huns under Attila five hundred years before. Otto succeeded in driving out or Germanizing the Slav invaders, and his success against the Hungarians was still greater.

Henry the Fowler had paid heavy tribute to the Hungarians to keep them from devastating his lands. Otto would do nothing of the kind. He met the invading hordes in battle near Augsburg (955) and defeated them with great slaughter. It was said that

100,000 Hungarians perished in this battle. Soon after this the Hungarian people were converted to Christianity and settled quietly in what is now Hun'gary, where they have remained to this day.

Italy in the meantime was in great disorder, and thither went the German king. The papacy, which had been so strong in the times of Leo the Great (sec. 201) and Gregory the Great (sec. 202), had fallen to a low estate. The popes were chosen by the warring factions of the Roman nobility, and sometimes there were two or three at a time, each claiming to be the true pope.

A King Hunting with Falcons

From an illuminated manuscript of the fourteenth century. Falcons, a species of hawk, were trained to take game and were very widely used by sportsmen in the Middle Ages.

King Otto subdued the Roman nobles, annexed Italy to his dominions, and was crowned emperor by the pope in 962. For many years thereafter Germany and Italy constituted the empire. The union distracted the energies of the emperors and left Germany broken into sections; but it benefited the Germans by bringing them into contact with Italian art, learning, and culture.

221. Pope Gregory VII. — For nearly a century after the time of Otto the Great no strong man appeared as head of the empire. Some of the emperors were decidedly corrupt and gave free rein

HOLY ROMAN EMPIRE ABOUT 1000 A. D.

to the practice of sim'ony.[1] Meantime the papacy had been growing stronger, and the time was at hand when a serious conflict was to break out between the church and the empire. The

[1] Simony means the selling of church offices. The word comes from the name of Simon the sorcerer (Acts VIII, 20), who offered the apostle Peter money for the power to confer the Holy Spirit by the laying on of hands.

papacy was greatly strengthened by a reform in the method of choosing the popes. It was now definitely settled that the pope should always be elected (for life, of course) by the cardinals. The cardinals are princes of the church, members of the pope's council, appointed (for life) by the pope.

Pope Gregory VII was one of the greatest figures of the Middle Ages. His earlier name was Hil'debrand. Born in Italy in 1018, he was educated in Rome. He became the adviser of the popes and for many years was the power behind the papal throne. He was a man of affairs, tactful, diplomatic, of boundless energy, though not personally ambitious; also, he was a man of pure moral life, of sincere motives, of an iron will. He saw the great need of reform in the church.

In 1073 Hildebrand ascended the papal chair and took the name of Gregory VII. One of the first changes he brought about was with reference to the married clergy. An old rule of the church was that priests should not marry, but many of them disregarded it. Thousands of priests were living with their wives. Gregory ordered them to put away their wives and forbade all others to marry. There was wide and vehement protest against this ruling, but in the end the rule became universal in the Roman Catholic Church.

Two other reforms that Pope Gregory determined to bring about were to put a stop to simony and to take from emperor and kings the power of investiture. By investiture is meant the investing or conferring, on bishops and abbots, of their offices and the lands that went with the offices. For a long time the secular rulers had been doing this, but Gregory contended that this power belonged to the head of the church and to him alone.

As to investiture, Gregory warned the kings of France, Germany, and England to abandon the practice, with the threat of excommunication if they did not heed. To excommunicate was to declare one out of communion with the church. It was a punishment much dreaded, and often inflicted in the Middle Ages.

Moreover, Gregory took the high ground that the pope is above

all earthly powers, and that all other bishops, all kings, and emperors may be set up or deposed by him.

222. **Emperor Henry IV.** — The greatest conflict Gregory had was with Henry IV, emperor of Germany. Henry was an able ruler, but his many blunders, his want of high character, and especially his unfortunate quarrel with the pope, left him an unenviable name in history. When Gregory summoned Henry to Rome to answer certain charges, the emperor haughtily refused, and the pope pronounced on him a sentence of excommunication. Henry was still defiant, but as the great majority of his subjects believed the pope to be the true head of the church, they began to desert their king, and he soon found that the only way he could save his crown was to seek pardon of Gregory. Crossing the Alps through the snows of midwinter, the emperor met Gregory at the castle of Canossa in Italy. At length Henry was absolved and received back into the church.

But the troubles were not ended. Henry again became defiant and again the pope excommunicated him. This time the German people, believing the pope too severe, sided with their emperor. Henry took courage, marched into Italy with an army, seized Rome, and drove the pope out of the city. Gregory died in 1085. His last words were, "I have loved justice and hated iniquity, therefore I die an exile."

Henry's turbulent reign continued many years longer. His German vassals, including his own son, revolted against him. He lost his crown and died broken-hearted in 1106.

The controversy about investitures was finally settled by the Concordat of Worms (vōrms) in 1122, when it was agreed that the pope should control the election of bishops and abbots as officers of the church, while the king or emperor retained the power to confer their lands upon them. Practically this meant that either pope or emperor could reject an unfit candidate.

223. **Later Relations of Popes and Monarchs.** — The series of bitter quarrels between popes and rulers, as noted above, marked the beginning of the complete triumph of the church over the state.

In the twelfth and thirteenth centuries the popes were generally stronger than kings or emperors, and the monarchs of Western Europe were subject to their will. Then came a change. The French, German, and English kings gradually persuaded their people that their authority in secular affairs came directly from God and not through the pope. The people remained true to the church, believing in the spiritual leadership of the pope; but in secular matters they regarded their sovereign as supreme. The sovereigns, therefore, supported by their people, finally made themselves independent of the pope in matters pertaining to their governments.

II. The Crusades

224. Causes and Meaning of the Crusades. — The Middle Ages furnish no event or series of events more visionary and impractical, more romantic and picturesque, than the series of enthusiastic religious uprisings in Europe known as the crusades.

The crusades were a succession of wholesale pilgrimages and religious wars for the purpose of recovering Palestine or the Holy Land, and especially the Holy Sepulcher of Christ, from the control of the Mohammedans. Wave after wave of restless humanity swept from Europe into Asia. Men, women, and children, hundreds of thousands of them, went on these pious pilgrimages. As usually stated, there were seven crusades beginning in 1096 and covering at intervals nearly 200 years, but during the intervals there were small bands or individual pilgrims almost every year throughout the entire period.

In the motley crowds that went to the Orient were kings and princes, nobles, knights and vassals, bishops and monks. On horseback and on foot, armed and unarmed, they made their way across rugged mountains and wide rivers and boisterous seas. Badly organized and without strong leadership, they encountered war and pestilence and famine. They perished in unnumbered thousands, and only a small fraction of them ever returned to the homes they had left.

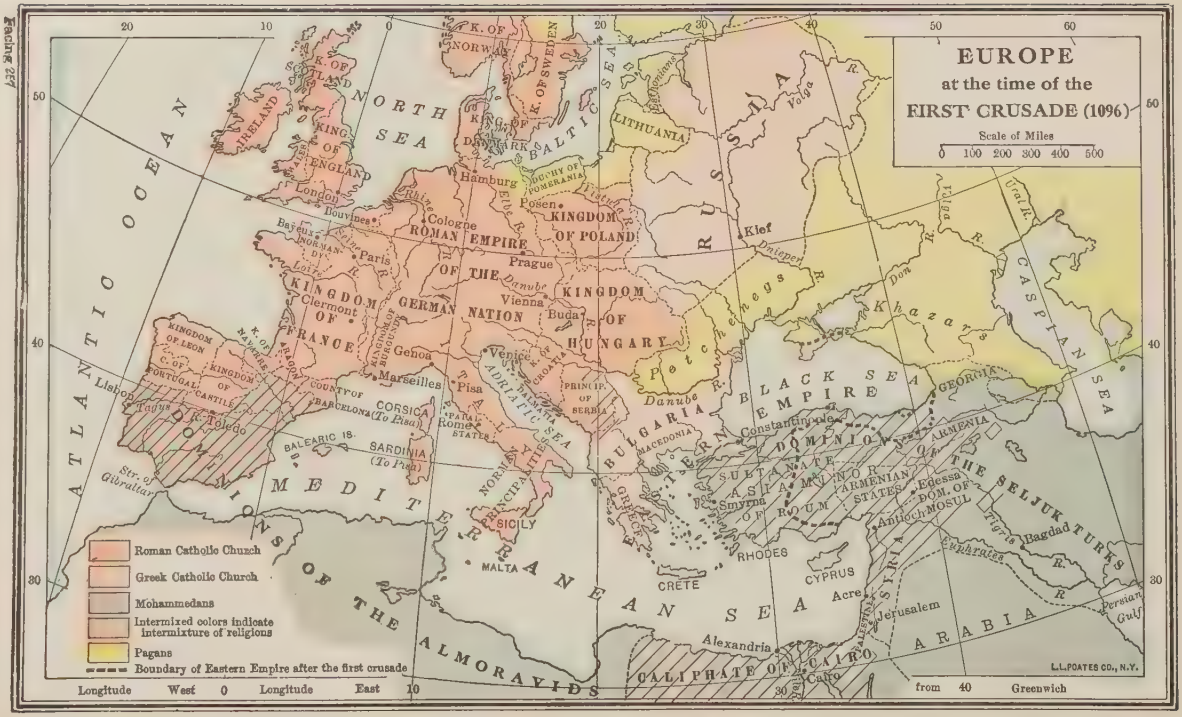
What Mecca was to the Mohammedan, Jerusalem was to the Christian — a holy city to which pilgrimages were wont to be made. But for more than four centuries the followers of Mohammed had held control of Jerusalem, and Christian pilgrims were often maltreated by the insolent Moslem. During all these four hundred years pious Christians of Europe braved the perils of Moslem hostility in order to visit the Holy Land. The pilgrimage to Palestine was one of the most popular forms of penance, and many a devout Christian would have given his life for the privilege of beholding the land where the Saviour's feet had trod and especially the tomb in which He had lain.

Many were the tales of Mohammedan outrages brought back by the returning pilgrims. Christian Europe was roused at length to religious frenzy. Hence came the crusades,[1] so called because each pilgrim wore a large red cross on his breast.

225. The First Crusade. — In the autumn of 1095 a great religious gathering was held at Clermont, France. The most notable personage present was Pope Urban II, who preached a sermon to the assembled multitude that set Europe on fire. He pictured the wretched condition of the churches in Asia Minor and Palestine on account of the aggression of the Mohammedans. He called on Christian Europe to cease private warfare, to join an expedition to the East and deliver the holy places from the hands of the infidel. While he was yet speaking the answer arose from thousands of lips, "It is the will of God. It is the will of God."

The pope commanded the clergy to preach a holy war and promised large spiritual rewards to all who would join in the expedition against the Orient. Among those who obeyed was Peter the Hermit, who roused the people with his burning eloquence. In the spring of 1096 a great army of crusaders moved up the Rhine from Cologne, crossed the mountains, passed through the valley of the Danube, and reached Constantinople in midsummer. Across northern Italy and around the Adriatic came other bands in countless numbers. For several years the streams kept flowing

[1] From Latin *crux*, a cross.


EUROPE
at the time of the
FIRST CRUSADE (1096)
Scale of Miles
0 100 200 300 400 500
ATLANTIC OCEAN
NORTH SEA
BALTIC SEA
MEDITERRANEAN SEA
BLACK SEA
CASPIAN SEA
RUSSIA
K. OF NORWAY
K. OF SWEDEN
K. OF SCOTLAND
IRELAND
KING OF ENGLAND
London
Douvres
K. OF DENMARK
DUCHY OF POMERANIA
Hamburg
Rhine R.
Cologne
Elbe R.
Posen
KINGDOM OF POLAND
LITHUANIA
Novgorod
Volga R.
Kief
Dniepers R.
Ural R.
Volga R.
Don R.
Khazars
Petchenegs
Baltic Sea
Vistula R.
Bay of Biscay
Seine R.
Paris
Loire R.
ROMAN EMPIRE OF THE GERMAN NATION
Prague
Danube R.
Vienna
KINGDOM OF HUNGARY
Buda
KINGDOM OF FRANCE
Clermont
Rhone R.
Genoa
Venice
Marseilles
Pisa
ADRIATIC SEA
DALMATIA
PRINCIP. OF SERBIA
Danube R.
BULGARIA
MACEDONIA
EASTERN EMPIRE
Constantinople
GEORGIA
ARMENIA
DOMINIONS OF THE SELJUK TURKS
SULTANATE OF ASIA MINOR
ARMENIAN STATES
Edessa
DOM. OF MOSUL
Smyrna
ROUM
Antioch
Euphrates R.
Tigris R.
Bagdad
KINGDOM OF LEON
K. OF NAVARRE
K. OF ARAGON
KINGDOM OF PORTUGAL
KINGDOM OF CASTILE
C. OF BARCELONA
COUNTY OF TOULOUSE
Lisbon
Tagus R.
K. Toledo
BALEARIC IS.
CORSICA (To Pisa)
SARDINIA (To Pisa)
PAPAL STATES
Rome
NORMAN CONQUESTS
PRINCIPALITIES
SICILY
MALTA
CRETE
CYPRUS
RHODES
Acre
Jerusalem
Alexandria
CALIPHATE OF CAIRO
Cairo
ARABIA
Persian Gulf
Str. of Gibraltar
DOMINIONS OF THE ALMORAVIDS
Roman Catholic Church
Greek Catholic Church
Mohammedans
Intermixed colors indicate intermixture of religions
Pagans
Boundary of Eastern Empire after the first crusade
Longitude West 0 Longitude East 10 from 40 Greenwich
L.L.POATES CO., N.Y.

and some have estimated the numbers of the first crusade at more than half a million.

A great many of the crusaders were truly religious people with pure motives; but others were vagabonds fleeing from debt or from their families, and still others were roving spirits seeking adventure, or vassals fleeing from their feudal masters. They were very disorderly; they robbed and pillaged along the way.

From Constantinople they crossed into Asia Minor and Syria, and the Turkish armies met them on the way. The crusaders fought valiantly, but they were without good leadership, and the bones of tens of thousands of them were left to whiten the Syrian plains. The survivors kept on; they captured Edes'sa, Antioch (an'tĭ-ŏk), and many smaller places. They entered Palestine, and in June, 1099, came within sight of the walls of the Holy City. Bursting into tears of joy, they removed their shoes, uncovered their heads, and as they marched, sang the words of the prophet, "Jerusalem, lift up thine eyes, and behold the liberator who comes to break thy chains."

CRUSADERS' STATES IN SYRIA AFTER THE FIRST CRUSADE

The city was captured by storm, and the crusaders ruthlessly massacred thousands of the inhabitants. A Christian government was established. Godfrey, one of the crusaders, was made ruler; but he refused the title of king, declaring that he would not wear a crown of gold where his Master had worn a crown of

thorns. In the fall of 1099 part of the surviving crusaders returned to Europe; but others went out to Syria from year to year, and kept up the warfare on the Moslems.

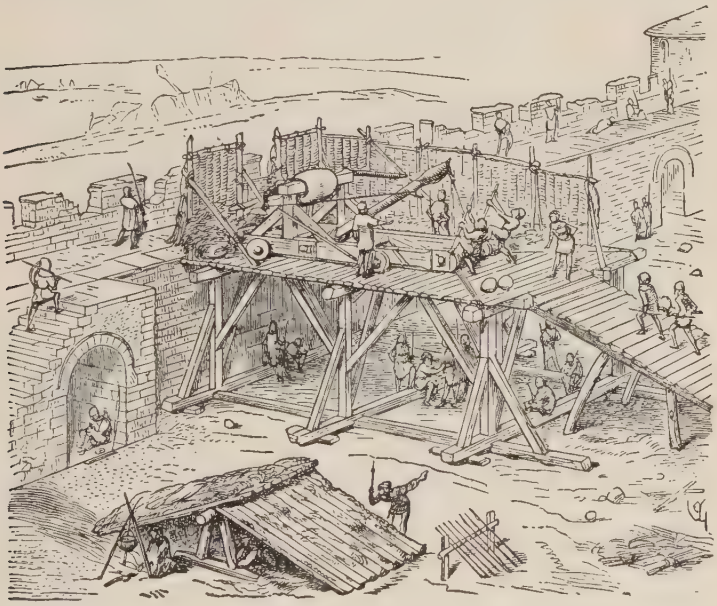
226. **Later Crusades.** — The second crusade (1147–1149) was preached by Saint Bernard and was led by the emperor of Germany and the king of France. It was more unfortunate than the first. The lives of 200,000 men were frittered away in this ill-managed undertaking.

The third crusade was led by three kings — Frederick Barbarossa of Germany, Philip Augustus of France, and Richard, king of England, known in history as the Lion-hearted. This crusade was inspired by the news of the capture of Jerusalem (1187) by a Moslem army led by Sal'adin, a great Mohammedan ruler of Egypt. First sorrow and then anger spread over the face of Europe when the facts became known. But when the three greatest sovereigns in Europe took a vow to join a crusade to recover the Holy City, the people applauded and rejoiced.

The first to enter upon the perilous journey was Frederick. With a host of zealous followers he crossed the mountains and entered Asia Minor; but he was drowned in a swollen stream and his followers dispersed and accomplished nothing.

Richard was a typical knight of the Middle Ages, an Apollo in appearance, dauntless in battle, and never so happy as when wielding his ponderous battle-ax in front of his columns. Here was his opportunity to gratify his insatiable desire to fight, under the guise of religion. In order to raise money to equip his army for the East, Richard almost looted his kingdom. He sold offices, he sold titles of honor and of nobility, he sold castles and royal lands and whole towns. Sending his fleet by way of Gibraltar, he crossed Europe on horseback (1190). The next spring we find him under the walls of Acre (ä'ker), a city on the coast of Palestine. For twenty-three months the siege continued, while far away on the hills gleamed the myriad spears of the army of Saladin; but Saladin could not rescue the city, and it fell into the hands of the crusaders.

Philip of France had gone back to his own country, and Richard was unable to capture Jerusalem. The best he could do was to make terms with Saladin by which the crusading pilgrims were permitted to visit the Holy Sepulcher. Having made this arrangement, Richard set out for England.[1]



ARTILLERY OF THE MIDDLE AGES — A CATAPULT

Most catapults were great crossbows. The one shown here, however, called also an on'ager, was like a great sling. Catapults were used for either offensive or defensive warfare. The one shown is being employed in the defense of city walls. Stones were used as ammunition.

The results of the third crusade, with all its expenditure of treasure and human life, were almost nothing.

The fourth crusade, a few years later, was turned into an invasion of the Eastern Empire, and resulted in the capture of Constantinople, which was held by the Westerners for more than half a century.

[1] See Side Talk, page 278.

The later crusades showed that the zeal and enthusiasm of earlier years were waning. Though equally marked by wholesale sacrifice of human life, they were barren of results, and with the exception of a very few years Jerusalem was not again recovered from the Moslems. In the last of the seven crusades, 1270,

Louis IX Starting for the Crusades

From an illuminated manuscript of the thirteenth century.

France lost one of the noblest of her kings, Louis IX, known as Saint Louis.

227. **The Children's Crusade** (1212). — The saddest chapter in the story of the crusades is the account of the children's crusade. In some way the notion spread over France and Germany that the earlier crusades had failed because of the sinfulness of those engaged in them, and that a crusade of innocent children would be crowned with success by the favor and blessing of God.

A boy named Stephen, a French shepherd lad of twelve years, began to preach a crusade of the children to the Holy Land. A boy named Nicholas became the leader in Germany. These and many other boys went from place to place urging the children to

engage in this gigantic undertaking — to travel many hundred miles by sea and land and to cope with a foe that the greatest armies in Europe had failed to overcome!

From towns and villages and countryside the little ones gathered and started on their long journey, from which few were ever to return. Fifty thousand was the estimated number; the majority were boys, but many were girls and nearly all were under twelve years of age. The German children crossed the Alps into northern Italy. The French children made their way to the Mediterranean through southern France. Great numbers of them died along the way from hunger and exposure. Some of them went to Rome, where the pope, Innocent III, received them kindly; but he ordered them to return to their homes and some of them did so. The majority of them continued their journey and when they reached the sea they expected in their innocence that God would open up a way for them that they might cross to Palestine on dry land. But the waves rolled on. At length several thousand of them embarked in some trading vessels, but the vessels proved to be slave ships and the little crusaders were carried to the Mohammedan slave markets and sold into lifelong bondage. None of the children ever reached Palestine; a few returned to their homes, but the great majority perished or were sold into slavery.

228. **The Result of the Crusades.** — It is estimated that five million people lost their lives in the crusades. Never had there been a more disastrous series of wars. Europe had no need to conquer Asia. The conquered places soon fell back into the hands of the Turks, and so remained until taken by a British army in 1917–1918.

The crusades brought little honor to the name of Christ. Many of the crusaders were sincerely religious, but a great number of them were mere adventurers; they wasted their energy fighting one another and attacking unimportant places.

But after all, we can see, from the perspective of seven hundred years, how from these medieval wars came good never intended or dreamed of by the crusaders themselves.

First, the crusaders beat back the encroaching Turks, weakened their armies, and caused the capture of Constantinople to be deferred for several hundred years — until the European nations were so strengthened that a universal Mohammedan conquest of Europe had become impossible.

The great positive results of the crusades, moreover, arose from the fact that Europe came into contact with the higher and finer civilization of the Arabians. Europe, emerging from the Dark Ages, knew little of the ancient civilization of Babylon and Egypt, much of which had been inherited by the Arabian Saracens, who must not be identified with the barbarous Turks.

A Knight Templar[1]

By means of the crusades the Europeans came into contact with the more refined Orient and were vastly improved by the experience. Through the crusades the Arabian horse, the donkey, and the mule were introduced into Europe, also many articles of commerce, such as rice and cotton, the fig, the citron, the watermelon, and the pomegranate, and various kinds of medicine. Commerce and literature were stimulated, and travel between the East and the West was facilitated. The Renaissance (rĕn-ĕ-säns′) in Europe, which followed later, was in a large measure an outgrowth of the awakening brought by the crusades.

[1] The order of Knights Templar was created to care for needy crusaders and to protect the holy places of Palestine from Saracens and robbers. They were called Templars because their headquarters were the ancient site of Solomon's temple. Their uniform was a white or black mantle marked with a Maltese cross. The Knights Hos′pitalers, or Knights of St. John, with like purposes, began in Jerusalem, but later took possession of Rhodes and other islands, and finally held the island of Malta until 1798. The order of Teutonic Knights, founded last of the three, traced its beginnings to the third crusade. The Teutonic order began as a charitable society but developed into a military club. In later centuries the Teutonic Knights conquered East Prussia and other provinces from the Slavs.

Finally, the crusades weakened the power of the feudal barons, fostered the growth of towns, and aided in bringing about a great middle class of society. Many of the feudal lords raised sums of money for their journey by granting a large measure of liberty to the towns and villages over which they had ruled with an iron hand. Many of these knights and barons never returned; others who returned were now poor and without the power to reënslave their former servants. From this time forth great numbers of towns and villages and farmers were free from the grinding heel of a feudal master. Feudalism was not destroyed but it was weakened by the crusades, and from this time the common people felt more and more their own importance, knew better their own rights. Thus were laid the foundations of the great middle class that constitutes the bone and sinew of the nation in every modern European state.

Questions and Topics. — I. What was the underlying cause of the contention between the emperors and the popes? What was the chief life work of Otto the Great? What caused the trouble between Henry IV and Pope Gregory VII? What is meant by investiture? What was the final outcome of the quarrel between the popes and the monarchs? Would you pronounce Henry IV a great ruler?

II. What were the crusades and why so called? When and how did the Mohammedans get control of Jerusalem? (Sec. 204.) Describe the first crusade; the children's crusade. In what way did the crusades save Constantinople? Why was Arabian civilization superior to European at this time? In what way did the crusades weaken feudalism? Was the weakening of the feudal barons a good thing for the future civilization of Europe? Why?

Events and Dates. — Otto the Great, 936–973; Pope Gregory VII, 1073–1085. First Crusade, 1096–1099.

For Further Reading. — Stephens, *Hildebrand and his Times.* Bryce, *Holy Roman Empire.* Ogg, *Source Book of Medieval History.* Robinson, *Readings in European History,* I, Ch. XIII. Thatcher and Schevill, *Europe in the Middle Ages,* Chs. XII and XIII. Cox, *The Crusaders.* Gray, *The Children's Crusade.*

THE NATIONS OF THE MIDDLE AGES

CHAPTER XX

ENGLAND IN THE MIDDLE AGES

I. Alfred the Great (871–901)

For various reasons the history of England is more important to us Americans than that of any other foreign country. Both nations speak the same language and have the same literature. Our country and nearly all other civilized countries have appropriated a few great principles of government that were first worked out by the English, such as the jury system, the two-chambered Parliament, and the judicial process by which one cannot be kept in prison or under restraint without warrant of law.[1]

229. England before Alfred. — After the Roman armies were withdrawn from Britain, as we have seen, three Teutonic tribes — the Angles, the Jutes, and many Saxons — came across the North Sea and conquered the country, which was renamed England (sec. 196).

The newcomers did not agree among themselves, and the country was soon divided up into small kingdoms, including Wessex, Kent, and Northum'bria, each having its own king. About the year 827 one of these kings, Egbert of Wessex, conquered all the rest and formed one kingdom, the kingdom of England.

At this time and for many years thereafter the English were greatly annoyed by the Northmen, whom they called Danes. At first the Danes ravaged only the coast towns, but later they penetrated into the interior and took possession of large parts of the country.

[1] This is known as habeas corpus.

230. Alfred and the Danes. — Alfred was probably the ablest king that ever sat on the English throne, and he is the only one to be surnamed "the Great."

In the year 871 the English defeated the Danes in the battle of Ashdown. Alfred's elder brother, the king, was mortally wounded; at least it is so supposed, for he died soon afterward and Alfred became king. For many years thereafter Alfred was obliged to fight the Danes in order to save his kingdom. He met them in battle nine times in one year. Usually he won, for he was a great commander. But sometimes he was obliged to buy off his enemy, and for this purpose the people paid a regular tax called Danegeld. At length a treaty was made with the Danes by which they were to remain in the northern part of England and Alfred was to be left unmolested in Wessex and Kent. This treaty was unbroken for many years.

231. Alfred in Peace. — Alfred the Great was a master in war, but he was still greater in peace. Amid all the distractions of war and of governing a half-civilized people, and though racked with disease and pain, this noble ruler found time to foster education, religion, and literature, and to be a student and an author. He complained that few persons in his kingdom could read Latin. He studied the language himself when nearly forty years old, and for the benefit of his people he translated several important books from Latin into Anglo-Saxon. He founded schools and built churches; he rebuilt London, which had been destroyed in the wars; he devised new plans for houses and ships; he taught craftsmen how to excel in their craft. He carried a psalm book wherever he went, and he knelt humbly among his people in the churches.

A noted historian[1] pronounces Alfred the Great the noblest character in history. He says: "No other man on record has ever so thoroughly united all the virtues both of ruler and of private man. . . . A saint without superstition, a scholar without ostentation, a warrior all of whose wars were fought in de-

[1] Freeman.

fense of his own country, — there is no other name in history to compare with his."

For a hundred and fifty years after Alfred's reign there is little to interest us in English history. There were further wars with the Danes and for a time England was ruled by a great Danish king, Canute (ka-nūt'). But most of the people in England were Anglo-Saxons, and not long after Canute's death the throne was given to a descendant of King Alfred, named Edward the Confessor.

ENGLAND AFTER THE NORMAN CONQUEST

II. The Norman Conquest, 1066

232. William of Normandy. — In the year 1034 Robert, duke of Nor'mandy, started on a pilgrimage to the Holy Land. Before departing he called together his nobles and, presenting his little son William, a lad of seven years, said, "This boy will be your master in case I never return." And Robert never returned. He died the next year in Asia Minor.

The Normans were the descendants of Northmen who had forced the king of France to give them land in northern France, on which they settled, and which came to be called Normandy. They had adopted the French language and French ways of life. William, the new duke of Normandy, was the son of a peasant woman named Her'leva. He grew to be a powerful ruler, the

ablest warrior and statesman of his time, the strongest of a strong race.

William was very ambitious. His soul burned with a longing to extend his power beyond the narrow bounds of little Normandy, and he cast his eyes across the Channel to the fair land of England with its flourishing fields and its industrious peasantry. The king of England, Edward the Confessor, was William's distant relative, and was childless.

But there was a young man in England, named Harold, the son of a great Saxon nobleman, who was also looking forward to the prize of the English crown. He was not the heir to the crown, but neither was William, and he as well as William was related to the king. Harold seemed to have the advantage, for he lived among the English and was one of them. He was affable and brave, generous and popular, and when the aged Edward died, early in 1066, Harold was promptly made king of England.

233. **The Battle of Hastings** (1066). — Harold knew of William's designs on the English throne, but soon after the old king's death he had to lead an army in the far north to defeat another rival. He succeeded in this task, but while he was celebrating his victory at a feast the startling news reached him that William of Normandy had actually landed with a great army on the southern coast near Hastings (hās'tingz). King Harold hastened southward to meet the foe, gathering a large army as he went.

William, on hearing of the death of King Edward, had mustered 60,000 men and conveyed them across the Channel in nearly a thousand ships. The two armies met at Senlac Hill near the town of Hastings, October 14, 1066. For six hours the battle raged, until an arrow struck Harold in the eye and penetrated his brain. With his death the English army was thoroughly disheartened and its defeat soon followed. Thus ended one of the decisive battles of history.

234. **Results of the Norman Conquest.** — On Christmas Day of the same year that witnessed the bloody victory at Hastings, William was crowned king of England at London. But his

The Fleet Sails for England

The Battle Begins

The Action Continues Furiously

THE BATTLE OF HASTINGS — FROM THE BAYEUX TAPESTRY

troubles were not over. He was five years putting down various insurrections throughout the country. He then found himself absolute master of the kingdom.

William the Conquerer, as he was called, proved himself a great ruler, but he robbed the English of the liberties they had enjoyed in Anglo-Saxon days. He put Normans in all the important offices, and reduced the English almost to a condition of servitude. It required hundreds of years for the two races to blend into one people.

When we read of the famous battle of Hastings,[1] our sympathies are almost sure to be with King Harold and his people; but viewed in the light of history, the Norman Conquest must be regarded as one of the chief factors in making England a great nation and the English a great people. The barons of England had been growing more and more insolent; they needed a strong ruler and they found one in William. England soon obtained a standing among the nations that it never had before.

Moreover, the spray of Norman blood infused into Anglo-Saxon veins, and the blending of the Norman-French with the Anglo-Saxon language, produced a stronger race and a richer language than otherwise would have been. The French historian Guizot (gē-zō′) is probably right in saying that the Anglo-Saxon system if left to itself would have fallen into confusion, and that the true foundations of English liberty are inseparable from the Norman Conquest.

[1] The famous Bayeux (bà-yû′) tapestry consists of a strip of linen cloth, now brown with age, 230 feet long and 20 inches wide, embroidered, in colored woolen thread, with scenes of the conquest of England by William. About one twentieth of it is shown in the pictures on the opposite page. In the whole tapestry are the figures of 625 men, 200 horses, and 40 ships. Most of the scenes are explained by Latin inscriptions which are also stitched in wool. The main subjects occupy the center of the tapestry, and above and below run ornamental borders. The English are depicted with moustaches, the Normans without.

Popular opinion ascribes the tapestry to Matilda, wife of the Conqueror, and tradition has it that it was her death alone that brought the work to an end without including the final scene, William's coronation. The tapestry was undoubtedly made in William's reign.

III. The Plantagenet Kings and the Great Charter

235. Henry II (1154–1189) and his Sons. — William the Conqueror, after a reign of twenty-one years, was killed by the stumbling of his horse, and after him there was no strong ruler before the time of Henry II. Henry II was a descendant of Alfred the Great, as well as of William the Conquerer.

The Plantagenet (plăn-tăj′e-nĕt) kings of England, so called because they wore the planta genesta (broom plant) as their badge, were a long dynasty beginning with Henry II, the son of William's granddaughter. Only a few kings of this dynasty can be noticed here.

Henry II had extensive lands in France, part of which he inherited from the Norman kings and from his father, and part of which came through his marriage with a French princess. His four sons — Henry, Richard, Geoffrey (jĕf′rĭ), and John — conspired with the French king and fought against their father over the French lands. At times they were reconciled, and again war would break out. Two of them, Henry and Geoffrey, died before their father.

Henry II was one of the great rulers of medieval England. He reformed and greatly improved the law courts; he sent judges about the country to hold court once a year; he fostered the jury system; he subdued the turbulent nobles and restored the country to order. The king was a man of untiring energy. He seldom sat down and he kept his servants going until they were tired out. Though railroads were then unknown, it was said that he traveled about over his dominions so much that no official in any town could be sure the king would not see him at some time during the day. He was the first English king to extend his power over Ireland. Henry died broken-hearted because of the rebellion of his sons, but the English people remembered him as one of the greatest of their sovereigns.

236. Richard and John. — Richard Cœur de Lion (kûr dẽ lē-ôn′; that is, the Lion-hearted) succeeded his father on the English

throne in 1189 and reigned ten years. We have noticed how he overtaxed his people to raise money for the third crusade (sec. 226). Richard was a chivalric knight and dauntless warrior, but not a good king. He cared little for England and spent but little time in that country; his heart was rather with his extensive possessions in France. Richard was slain while besieging a castle in France, and his weak and cowardly brother John ascended the English throne.

In all the long line of English kings, John is held in least regard. There was no redeeming feature in his character. He was low and brutal in his instincts. He reigned seventeen years (1199–1216), and they were years of continuous tempest and turmoil.

The crime of murder was laid at the door of King John. The true heir to the throne was Prince Arthur, son of the king's dead brother Geoffrey. John had the boy cast into prison and sent men to put out his eyes. Moved by the piteous pleading of the lad, they refused to obey. But soon afterward Arthur was killed, and it was believed that John had slain his little nephew with his own hands.

With Pope Innocent III, one of the greatest of all the popes, John had a bitter quarrel. It arose through a disagreement as to who should be appointed archbishop of Can'terbury. In order to punish the king, Innocent placed the country under an interdict; that is, he ordered the clergy to close all churches and suspend church services. For several years the church bells held their tongues in silence over all the land of England. The king was still obdurate, though the people were against him. The pope at last brought John to his knees by threatening to take the crown from him and bestow it on the king of France. John was completely humiliated. He handed his kingdom over to the pope and received it back as a fief, thus becoming the pope's vassal and agreeing to pay him a yearly tribute. Henceforth the pope was his stanch friend, but John's troubles continued.

Among his other misfortunes was the loss of nearly all his great possessions in France, including lands that had been held

by the English kings since the Norman Conquest. At the battle of Bouvines (boō-vēn′) in northern France in 1214 Philip Augustus of France won a victory of great importance, driving the English almost entirely from the continent.

Battle of Bouvines

From a manuscript at Cambridge University. The drawing represents the turning point in the battle. In a charge led by one of King John's captains, King Philip Augustus of France was unhorsed and nearly slain. A soldier saved him at the cost of his own life.

237. The Great Charter (1215). — The chief event in the reign of King John, and one of the landmarks in history, was the drawing up of the Great Charter, — Magna Charta (kar′ta), — the document guaranteeing English liberty. John was eager to send an army to France to win back his lost provinces, but so ruthlessly had he trampled the rights of the barons in the dust that many of them refused to obey him. Led by Stephen Langdon, archbishop of Canterbury, and one of the bravest and best men of his time, the barons met and took a solemn oath that they would withdraw their allegiance to the king unless he agreed to guarantee their rights.

They drew up a charter defining the limits of the rights of the king. John at first refused to sign it, and the barons raised an army. At Run′nymede on the Thames (tĕmz) near London the unhappy monarch was surrounded and forced to yield. He signed the charter, took an oath to observe it, and affixed the seal of England (June 15, 1215). The barons appointed twenty-five of their number to see that the charter was observed by the king and to declare war on him in case it was not.

King John was wild with rage at what he had done. It is said that he "flung himself on the floor and gnawed sticks and straws in his fury." He had no thought of keeping his promise. He appealed to the pope for help, and the pope freed him from his oath, annulled the charter, and suspended Archbishop Langdon. And the English people who a few years before had decided against the king in favor of the pope, now decided against the king even though the pope was with him.

Civil war was imminent; both sides raised armies, and the barons were aided by an army from France. But suddenly, the next year, the war came to an end through the death of King John.

The Great Charter, wrung from King John at Runnymede, is the most famous document of its kind in the world. It was a new guarantee of rights which had formerly been enjoyed by the people, but which had been disregarded by King John.

It declared that "no freeman may be taken, or imprisoned, or disseized, or outlawed, or banished, or in any way destroyed . . . except by the lawful judgment of his peers, or by the law of the land." It declared that justice should not in the future be sold to any one. Before this an innocent man might be imprisoned for years unless he was willing to pay a large sum to secure a trial, or his release; or a man might spend his life in prison without knowing why he was imprisoned.

The Great Charter secured the rights of the church, the barons, the towns, and, to a less extent, the people. It has stood all tests from that day to this. Various later kings attempted to rule with a despotic hand, but the people would at length revert to the Great Charter. No ruler has been wholly able to disregard it, and even to-day it is a living part of the British constitution.

IV. The Rise of the Jury System and of Parliament

238. The Ordeal and Other Forms of Trial. – There were several forms of "trial by ordeal" practiced by the crude society of the Middle Ages. The most common was the trial by fire or

by water. An accused person was put to some severe test, the theory being that if he was innocent God would protect him from injury. Thus the accused was required to thrust his arm into boiling water, to carry a red-hot bar of iron nine yards, or to run barefoot and blindfold over a path strewn with red-hot plowshares.[1] These ordeals were often conducted in the churches under the supervision of the priests. But in 1215 the church condemned the ordeal.

The wager by battle was often employed to determine guilt or innocence. An accused man was required to fight another man and if defeated he was adjudged guilty. Supposed witches were often tried by being thrown into deep water, bound hand and foot. If they floated, they were pronounced witches and were taken out and put to death. If they sank, they were considered innocent, but they were not always rescued from drowning.

Another form of trial, used more on the Continent than in England, was called compurgation. An accused man would take a solemn oath that he was innocent and would have a number of his friends take an oath that they believed him. This proceeding often cleared him, as it was believed God would punish him and his friends if they swore falsely.

239. The Jury. — The origin of the jury is lost in obscurity. It developed slowly during the period of the early Norman kings. Henry II (sec. 235) did more perhaps to establish the jury than any other man. The jury system, which supplanted the old ordeal, is merely a plan of deciding a case at law by the verdict of a number of picked men, and the number came to be twelve.

At first the men chosen to serve as the jury were persons who knew about the case and they were therefore witnesses as well as judges; but it was not always easy to find so many who were familiar with the facts, and this led to introducing the testimony

[1] Even a queen (Queen Emma, mother of Edward the Confessor), being accused by her enemies of wrongdoing, was required to walk barefoot over nine red-hot plowshares, and the chronicles tell us that she did so without injury.

THE TOWER OF LONDON

The Tower is an irregular mass of buildings erected at various periods, surrounded by a battlemented wall and a deep moat. Begun in the reign of William the Conqueror, as a royal palace and stronghold, it is best known in history as a prison.

of other persons as witnesses. The jurors then rendered a verdict partly on their own knowledge and partly from the testimony of witnesses. So well did this plan work that, in the course of time, the final form of the jury came about. The jurymen were required to render their verdict wholly from the evidence presented at the trial.

In this final form the American people adopted the jury system from England. The continental countries of Europe also employ the jury system, somewhat modified; but they did not adopt it until after it had been in use for many centuries in England.

240. **Beginnings of Parliament.** — A parliament (par'lĭ-ment) is a lawmaking body of men, elected, in part at least, by the people. It is known by different names in different countries. In this country we call it Congress or Legislature.

The first Parliament in which the masses of the people were represented came into existence in the reign of Henry III, son of King John. Henry enjoyed a very long reign (1216–1272). He was only a slight improvement over his father. He quarreled with his people, and the barons rose against him as they had risen against his father. The barons were led by Simon de Mont'fort, a man whose name should ever be remembered in English history.

After a battle with the king, De Montfort found himself master of the kingdom. He did not misuse his power. He called a Parliament (1265) in which the common people were represented. In earlier bodies of this kind only the nobles and churchmen took part. De Montfort invited the counties and towns to send each two citizens, and many of them did so.

Thirty years later (1295), under Edward I, the Model Parliament was called. The king then adopted the parliamentary system as a permanent factor in the government, and so it has remained. Nearly all modern governments have modeled their legislative bodies on the English Parliament.

At first the lords and common people met in one body, but

they did not get on well together, and in the following century (1341) they separated into two houses, — the House of Lords and the House of Commons. As the centuries passed, the House of Commons gained gradually in power and importance and at length it became, as it is now, the great governing body of the nation.

Side Talks

Harold and William. — " On an evil day in 1065 Harold, the son of Godwin, became stranded on the coast of Normandy. He fell into the hands of Duke William. Here he remained for many days. William treated him with royal generosity. The two men hunted and feasted together and William asked the hand of Harold's sister in marriage. He was only getting ready to introduce another subject — the succession to the English throne.

" At length William informed his guest that long ago King Edward (who had spent years in Normandy as a boy) had promised that if ever he became king of England, he, William, should be his successor, and he now asked if Harold would support him.

" Harold was William's prisoner and he knew it. Feasted and fêted though he was, he was not at liberty to depart. He assented, and promised to aid William to England's throne. But that was not all. He was asked to swear, and again he assented. Beside a chest covered with a cloth of gold he was required to kneel and take the oath. He did so, and then the crafty host uncovered the chest and displayed a collection of relics, the bones and ashes of saints, and upon these Harold had unconsciously taken his oath. . . . Harold turned pale when he saw what he had done. He departed for England.

" The following year, 1066, on the fifth of January, King Edward died. The people of England turned instinctively to Harold. He was brave and dauntless in war; he was kind and gracious in peace; he was greatly loved by the people. But there was his oath to support William to the throne. Can he violate such an oath? Here were the people crying for him to be their king; they needed him, and no other hand in England was so steady as his. Seldom has a conscientious man so great a question to decide. At length he decided that, as his oath was a forced one, he would disregard it, and when, two days after the aged king had passed away, the witan [council of nobles] chose him to fill the exalted station, he accepted and became king of England."

— Elson, *Guide to English History*, pp. 47–49.

A King in Captivity. — When Richard the Lion-hearted was in Palestine on the third crusade, word reached him that his brother John, whom he had intrusted with large powers, had betrayed his trust and had usurped the English crown. Richard hastened to return. With a few friends he landed on the northern coast of the Adriatic Sea and set out to cross Europe on foot. He tried to conceal from the people the fact that he was king of England; but one day when roasting some meat on a spit he thoughtlessly left a costly ring on his finger. This awakened suspicion that he was no ordinary person and led to his capture near Vienna. Soon he was sold to his bitterest enemy, the emperor of Germany. For two years the royal prisoner was held captive, and in the meantime John seized the kingdom of England, declaring that his brother was dead.

The English people at length heard that Richard was alive, and so heartily did they hate John that they raised a large sum of money, which they paid for the ransom of their captive king. John was terrified at the return of his brother, but the people rejoiced greatly. John fled across the Channel, but later returned and was pardoned by Richard through the entreaties of their mother, Eleanor.

Now a second time Richard had himself crowned king of England. Had he been content to remain with his people he might yet have left a great name in history, for he was a man of great ability. But he could not endure a quiet and peaceful life. Nothing but war could satisfy the soul of the lion-hearted Richard. After a few months, he crossed the Channel to his possessions in Normandy, never again to step foot on the soil of England. He began a war with the king of France, and for six years the people of England were heavily taxed to carry it on.

One day Richard met a religious hermit who told him that he had grievously offended God and that unless he mended his ways he would soon come to a miserable end. The hermit's prophecy came true. Richard was besieging a castle when a boy shot an arrow from the wall into his shoulder. In being extracted the iron barb tore the flesh. The wound would not heal, and after twelve days of agony the king saw that he must die. He had the boy that shot the arrow brought into his presence and asked, " What have I done to thee that thou hast killed me? "

" You slew my father and my two brothers with your own hand and you intended to kill me. Take any revenge on me you like," answered the lad.

Richard forgave the youth and ordered his release, but after Richard was dead his soldiers tortured the boy to death.

Following 228

SWEDEN
Gulf of Finland
Stockholm
Wisby
Calmar
Gulf of Riga
Riga
Lake Peipus
Dwina R.
SWORD KNIGHTS
RUSSIAN STATES
Moscow
Oka R.
Volga R.
Vilna
Königsberg
Danzig
TEUTONIC PRINCIPALITY
Vistula R.
Posen
KINGDOM OF POLAND
Breslau
Cracow
Kief
LITHUANIA
Dnieper R.
Bug R.
Dniester R.
Carpathian Mts.
Pruth R.
MOLDAVIA
THE GOLDEN HORDE
KHANATE OF MONGOLS
Sea of Azof
CRIMEA
Vienna
Danube R.
Buda
KINGDOM OF HUNGARY
Drave R.
Theiss R.
WALLACHIA
BLACK SEA
Save R.
BOSNIA
Danube
BULGARIA
SERBIAN PRINCIPALITIES
Ragusa
BYZANTINE EMPIRE
DOMINIONS OF OTTOMAN TURKS
ALBANIA
KINGDOM OF NAPLES
Negrepont (To Venice)
ATHENS
CHIOS (To Genoa)
ACHAIA
Patras (To the Turks)
KNIGHTS OF RHODES
RHODES
CRETE (To Venice)
DOMINIONS OF SELJUK TURKS
ARMENIA
KINGDOM OF CYPRUS
ADRIATIC SEA
ANEAN SEA
20
30
40
50
Greenwich

Questions and Topics. — I. Why is the history of England important to Americans? Explain why our country uses the English language. What Teutonic tribes settled in England? Who were the Danes? Write a brief account of Alfred in peace.

II. Where is Normandy and what people lived there? Which in your opinion had the better right to the English throne, William or Harold? Why was the battle of Hastings important in the world's history? What effect had it on the language we speak?

III. From what two famous rulers was Henry II a descendant? Describe the character of Henry II; of Richard Cœur de Lion. Why is King John regarded as the worst of the English kings? Name a few of the main points of the Great Charter. In what way is it considered a part of the British constitution? What is a constitution? What is meant by "judgment of peers"?

IV. What was the ordeal? compurgation? Compare such trials with the trials of the Athenians (sec. 70). What are the advantages of the jury system? Can you name any defects in it? What is a parliament? When and by whom was the first English Parliament organized in which the common people were represented? When was the English Parliament separated into two houses, and why? Which house now has the greater power?

Events and Dates. — Reign of Alfred the Great, 871–901. The Norman Conquest, 1066. Reign of Henry II, 1154–1189. Death of Richard Cœur de Lion, 1199. Magna Charta, 1215. Rise of the Jury System. First Parliament containing representatives of the people, 1265. The Model Parliament, 1295.

For Further Reading. — Any good short history of England, such as those of Green, Ransome, Gardiner, Andrews, Cheyney, Walker, that may be found in the school library, which give a fuller narrative of this period. See also, Asser, *Life of Alfred.* Plummer, *Life and Times of Alfred the Great.* For source material see Ogg, *Source Book in Medieval History.* Robinson, *Readings in European History*, Vol. I, ch. XI.

CHAPTER XXI

BUILDING OF THE NATIONS

I. Decline of Feudalism; Growth of Cities

241. Feudalism and Gunpowder. — Feudalism, as noted in an earlier chapter, held sway in Europe for several hundred years; but after the thirteenth century it gradually lost its power. The decay was due partly to the crusades (sec. 228), partly to the growth of cities, and partly to the use of firearms.

Late in the Middle Ages the use of gunpowder became general in Europe, and it played an important part in unhorsing the feudal baron and in solidifying the kingdom. It was the custom of the feudal lord to keep his vassals in subjection by means of a small army of knights, mounted, armed, and thoroughly trained. A few such men could overcome a host of untrained peasants. But no coat of mail could protect its wearer from the leaden bullet, just as no castle walls could withstand the fire of artillery. When therefore the musket came into general use, the vocation of the armored knight was at an end, for the common man with little training was his equal.

The feudal baron could not afford to keep large armies and many cannon; the king alone could do this, and to the king the baron was obliged to yield his power. Thus gunpowder played an important rôle in breaking up feudal government and in transferring the governing power to the king.

242. The Growth of Cities. — The great cities of the Roman Empire had fallen into decay, and many of them had disappeared entirely. The Middle Ages were chiefly an agricultural period. But through the crusades and other causes the people came to desire luxuries and conveniences in addition to the bare neces-

sities of life. These could come only with the growth of towns and cities, which are necessary to manufacturing and commerce. No better or more virile people can be found in the world than those who live on farms; but they are too scattered to act in unison, and we must look to the cities to take the lead in all lines of progress. Only in towns and cities do we find large libraries, and art galleries, and great universities. One cause of the lack of progress in the Middle Ages was the want of cities.

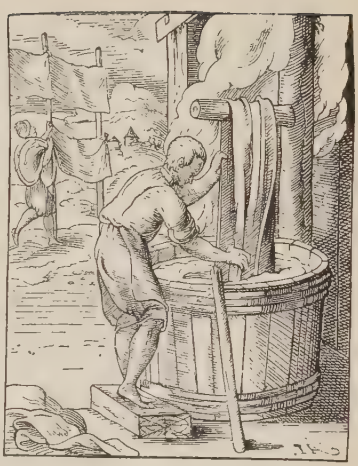
A Fifteenth Century Cannon

From an illuminated manuscript of Froissart's *Chronicles*.

Gradually towns began to grow up, usually around a castle or a monastery. They brought great changes in the life of the people and had a profound effect on the feudal system. In the cities there came to be a rich merchant class who refused longer to be ground down by the exactions of a feudal master. The cities therefore sought release from their feudal burdens, and many of them obtained it. Some of them revolted and forced their lord to yield; a larger number obtained charters of liberty, sometimes complete independence, by purchase. A charter was a written contract showing just how much power, if any, remained to the feudal master.

Italy took the lead in this medieval city building, and we find in that country the famous cities of Florence, Ven'ice, Genoa (jĕn'ō-a), and Mil'an.

Goldsmith



Dyer

Barber

Armorer

GUILD CRAFTSMEN

From wood engravings made in the sixteenth century.

In France a city receiving a certain charter of rights was called a commune. In Germany and England, as well as in France, many of the finest cities of to-day had their origin in the Middle Ages. The growth of cities greatly fostered the handicrafts or trades. A young man learning a trade had to serve as an "apprentice" for several years, often living in the home of his master, before he could become a master workman. The craftsmen represented many employments, — the dyers, the weavers, the goldsmiths, the millers, the masons, and others. There was little machinery; everything was made by hand. The master workmen formed themselves into associations called guilds, for the purpose of regulating the trade in their own interest. These guilds bore only a slight resemblance to the modern labor union; for the master workman was usually in business for himself, and not merely an employee.

II. Beginnings of the French Nation

243. Early Kings. — The French people of to-day are descendants of three ancient peoples — the Gauls of Cæsar's day, the Romans who settled among them, and the Franks and other tribes who came later from Germany.

We have noted the brilliant victory of Charles Martel over the Saracens at Tours in 732 (sec. 204), the founding of a great empire by his grandson, Charlemagne, with France as its seat, and also the division of the empire in 843 by the treaty of Verdun (ch. XVII).

The history of France as a separate nation may be said to have begun with the treaty of Verdun, when Charles the Bald, grandson of Charlemagne, became king. The descendants of Charlemagne, like the descendants of Clovis (sec. 205), were weak rulers, and in 987 one of the great dukes of France, named Hugh Capet (kā′pĕt or kȧ-pĕ′), gained the throne. He was the first of the Capetian (ka-pē′shan) dynasty, which reigned for eight hundred years.

During the two centuries following the accession of Hugh Capet there is little that is striking in the history of France. The country was under the feudal rule of many counts and dukes, among whom was William the Conqueror (sec. 232). The next important reign was that of Philip Augustus (1180–1223), whom we have already met, with Richard Cœur de Lion of England, on the third crusade (sec. 226).

During his long reign Philip did much toward building up a strong monarchy in France. He greatly weakened the feudal lords and strengthened the royal power; he robbed the king of England of his vast possessions in France; he embellished and fortified Paris, paved the streets, improved the schools, and did many other things for the upbuilding of his country. The great blot on his character was his approval of the murderous crusade against the Walden'sians and the Albigenses (ăl-bĭ-jĕn'sēz).[1]

244. Saint Louis (1226–1270). — Louis IX, known in history as Saint Louis, was the noblest and most admirable of all the French kings. A boy of nine years when he came to the throne, Louis and his kingdom were under the care of his mother during the following ten years. Soon after becoming of age he began to show those great qualities of soul for which the world remembers him.

Saint Louis reformed the courts and abolished trials by private duels. He humbled the great feudal barons and, though a faithful churchman, he refused to allow the clergy to control his kingdom. He liberated large numbers of wretched serfs.

Not only was Louis IX a man of perfect private morals, a soul overflowing with Christian charity, he was also a great ruler, brave and fearless in battle, though he never waged war unjustly. In 1270 he embarked on the last crusade and died of pestilence in North Africa. Of all the medieval kings, Saint

[1] The Waldensians were followers of Peter Waldo of Lyons, an eloquent preacher, who urged a simple form of worship. The Albigenses, so named from the town of Albi, were opposed to the existing forms of church and state. Both sects refused to acknowledge the pope as the true head of the church.

Louis alone is favorably compared with Alfred the Great of England and with Charlemagne.

Medieval France reached the acme of power under Philip IV, the Fair (1285–1314), the grandson of Saint Louis. Philip was one of the ablest of the French kings. He is remembered for his many reforms, his efficient government, and his long and successful contest with the papacy. He won a complete victory over Pope Boniface VIII, who had issued a bull declaring that no secular ruler should require the clergy to pay taxes.

III. The Hundred Years' War

245. Crécy and Poitiers. — The longest war of the Middle Ages was between France and England. It began in 1337, continued for more than a century, with intervals of peace, and is known as the Hundred Years' War. King John of England had lost nearly all the English possessions in France (sec. 236); but when the direct line of French kings died out, Edward III (1327–1377), one of the English monarchs, laid claim to the French crown because his mother was a French princess. The long war that followed was more disastrous to the French than to the English, for the fighting was all on French soil, but the French won in the end.

The war began in earnest when Edward crossed over to France with 30,000 men. The king of France, with a much larger army, met him at Crécy (krā-sē′), and here was fought one of the famous battles of the Middle Ages (1346). The English won a most signal victory. When the battle was over, 30,000 Frenchmen, including twelve hundred knights and eleven princes of the blood, lay dead on the gory field.

This battle is remembered as the first in which gunpowder was a factor. Says a writer of the time, the English used "bombards, which, with fire, sent little balls of iron to frighten and destroy the horses." Perhaps no one then dreamed that in the coming centuries firearms were to become almost the sole agent of destruction in battle.

In the battle of Crécy the famous Black Prince, the fourteen-year-old son of the king of England, displayed wonderful courage and ability. At the close of the battle the king clasped the boy in his arms and exclaimed, "Right royally you have behaved to-day and proved yourself worthy of a crown." But the Black Prince died before his father and never wore a crown.

Ten years later, in 1356, was fought the battle of Poitiers (pwȧ-tyā′), with the same result, a great victory for the English. In this battle the king of France was captured by the Black Prince.

246. **The Black Death.** — Between these two battles a scourge more dreadful than war swept over the warring countries. It was a pestilence called the Black Death. It came out of Asia and reached France and England in 1348–1349. An affection of the lungs and throat, a quickened pulse, a strange luster in the eye, and death, swift and relentless, came within two or three days.

Business and war came to a standstill. Silence reigned in London and Paris, broken by the wails of the dying and the rumbling of the dead cart with its ghastly load. It was said that half the people of England perished through this frightful scourge, and that in some parts of France the proportion was still greater.

Many estates were left tenantless, and the result was that free laborers were in greater demand, so that wages rose. The English parliament passed laws prohibiting laborers from asking higher wages than before the pestilence. This law was only partly enforced and it led to a rising of the peasants in 1381 in what was known as the Wat Tyler insurrection. This was put down with a strong hand, as was a similar uprising in France; but in both France and England the condition of the peasants became permanently better.

247. **Joan of Arc.** — One searches in vain through the pages of history to find a more entrancing and astonishing tale than the story of the young French peasant girl who became the commander of armies, the winner of battles, the deliverer of a nation.

For long periods after the death of Edward III in 1377 the

war was suspended, but it broke out again early in the next century. Henry V, king of England in 1415, won at the battle of Agincourt (ȧ-zhăn-kōōr′) another great victory over the French, similar to the victories at Crécy and Poitiers. A few years later the English had control of almost all France north of the Loire (lwär), and they were besieging Or'leans.

There was a young peasant maid, tending her father's flocks among the hills of eastern France, — Joan (jōn) of Arc. She was a good, simple-minded girl, and she had a deeply religious nature. For several years she brooded over the unhappy condition of her country. She believed that she heard voices calling on her to lead the French to victory. Again and again she heard the calling and at last she resolved to obey. Her long hair was shorn, she put on men's clothes, and after a long, dangerous journey she was brought into the presence of the king, the youthful Charles VII, who had not yet been crowned (1429). She was scarcely twenty years of age.

The people had come to believe in her, but the king hesitated. "Gentle Dauphin,[1] why do you not believe in me?" she said at their first meeting. She promised him that if he would give her men she would raise the siege of Orleans and lead him to Rheims (rēmz or răns) to be crowned. He complied and she rode at the head of the army. The rough, hardened soldiers were wild with enthusiasm. They believed that a saint, a heavenly messenger, had been sent to lead them. At her command they renounced their sins and took communion. They then marched upon Orleans. Joan led the fight. With her own hands she placed a ladder against a wall, and mounting it received a serious wound.

The English were soon in flight. The city was saved, many other towns were recovered from the English, and before the end of that same year King Charles was crowned at Rheims.[2]

[1] Dauphin (dô′fin) was the title of the heir of the French crown.

[2] The Cathedral of Rheims was built in the thirteenth century on the site of the church where Clovis was baptized in 496 (sec. 194). Within its walls the kings

Joan of Arc, now called the Maid of Orleans, had accomplished the marvelous task she had set out to do. She now begged the king to let her go back to her father's home among the hills where she might again become a shepherd lass. But the king refused to let her go; he believed she would win more victories, for all France was aglow with enthusiasm over this wonderful girl.

Again and again was Joan engaged with the army, and at last she fell into the hands of the English. The English believed that she was a sorceress, a witch, an agent of the devil. They condemned her to death and burned her at the stake. In the presence of death her lofty spirit was undaunted; she died like a heroine and a saint (1431). An English officer who had come to jeer exclaimed, "We are lost; we have burned a saint!" [1]

The spirit aroused in France by this heroic young life did not die. The feeling of patriotism, scarcely known in Europe during the Middle Ages, had been kindled. The war dragged on for many years longer, but the English lost steadily. The Hundred Years' War came to an end in the year of the fall of Con-

of France were crowned, and here Joan of Arc witnessed the most famous coronation of all, that of Charles VII, in 1429.

This cathedral was a splendid example of early French Gothic architecture. The three portals shown in the picture opposite, deeply recessed, were surmounted by the pointed arches which are typical of the style. The sides and overhead vaulting of the arches were adorned with statues and carvings representing Biblical scenes. Over the entire outside of the building were scattered or grouped together thousands of carved stone figures. Beginning with the creation of the world and continuing through the New Testament the story of the redemption of mankind was told. In the Middle Ages, when books were few, such sculpture was a valuable means of education.

The round "Rose Window" over the central doorway, nearly 40 feet in diameter, was filled, like the windows of Gothic churches generally, with beautiful painted glass. Still higher, extending across the front below the towers, was a row of 42 colossal statues representing the French kings, and called the Gallery of Kings. The whole was crowned by square towers rising 267 feet from the ground. The cathedral was wrecked by the bombardment of German guns in the World War.

[1] In 1890 a beautiful monument was erected to Joan of Arc at the village of Domremy (dôN-rē-mē'), her birthplace. In 1920 she was formally declared a saint by the authorities of the Roman Catholic Church.

Cathedral of Rheims in 1914

JOAN OF ARC'S ENTRY INTO ORLEANS

Joan rode at the head of the French army in a full coat of mail, armed with the ancient sword said to have been the one with which Charles Martel had vanquished the Saracens (sec. 204). She carried a white banner of her own design, embroidered with the lilies of France.

stantinople (1453), twenty-four years after Joan's wonderful victory at Orleans. The English were driven out of France, retaining only the city of Calais (kăl'ā or kā-lĕ'), which Edward III had conquered a hundred years before.

IV. Germany in the Middle Ages

248. Beginnings of Germany. — The Germany which we now know as a compact nation did not exist as such in the Middle Ages. At the treaty of Verdun, when Charles the Bald was made king of France, another grandson of Charlemagne, Louis the German, became king of Germany (sec. 211). In France, the king gradually obtained more power, at the expense of feudalism, until he became absolute monarch. Not so in Germany. Here the king, who was called the emperor, attempted to hold Italy within the empire and thus his attention was divided and he did not become strong in either country.

In time he lost control of Italy altogether, but did not thereby gain the ruling power in Germany. A few strong men we find among the German kings, as Otto the Great and Frederick Barbarossa (secs. 220, 226); but they did not succeed in forming a permanent union. The great feudal lords, of whom there were several hundred, were almost independent, the emperor held an empty title, and, as we shall see in later chapters, Germany did not have a solid national government until 1871.

249. The Seven Electors and the Hapsburgs. — When the old line of German kings died out, the feudal lords assumed the right of electing a sovereign. As time passed this power was usurped by seven men, four of whom were rulers of the greater German states and three of whom were high prelates of the church. They were called Electors.

For a long period the emperors were chosen by the electors from different great German families. The Hapsburgs were a noble family of Switzerland, so called from Hapsburg Castle, their dwelling place. For centuries the Hapsburgs were the

most illustrious family in Europe. The first of the house to be chosen emperor was Rudolph, elected in 1273. Soon after this Rudolph came into possession of the duchy of Austria, which remained the chief seat of the family until its downfall in 1918. After the reign of Rudolph's son, the imperial crown was lost by the Hapsburgs for a long time, but was recovered in 1437, after which it remained in this one family for more than three hundred years.

250. Independence of Switzerland. — The country which is now Switzerland was a part of the German Empire in the early Middle Ages. The house of Hapsburg had large possessions in that land and exercised some control over the people. But the Swiss, a race of hardy mountaineers, were intense lovers of liberty. Three of the cantons, or provinces, about Lake Lucerne (lū-sûrn′) formed a confederation and determined to cast off the yoke of the Hapsburgs. Other cantons joined them later and several desperate battles were won against the Austrians. The most famous of these was the battle of Sempach (zĕm′pȧĸ) in 1386. In this battle the Austrians were signally defeated and Leopold (lē′o-pōld), head of the Hapsburg house, was killed. From that time the Swiss were an independent people.

There are many legends and stories of this early heroic age of Switzerland. The most famous is that of William Tell, which is no doubt a myth. But the story of Arnold von Winkelried (ving′kel-rēt), who sacrificed his life to save the Swiss army, is believed to be true. It was at the battle of Sempach. The little Swiss army was surrounded and hemmed in by a wall of gleaming Austrian spears. Winkelried rushed alone upon the enemy, gathering as many spear points as he could reach, bore them down and thus opened a path through which his comrades rushed to victory.

251. German Free Cities and the Hanseatic League. — The weakness of the German government left the various parts of the empire to govern themselves in their own way. The feudal lords kept control of their dominions as long as they could, but

many of the towns refused to continue under feudal government and became free and self-governing.

There were various leagues of cities, one of which, the Hanseatic (hăn-sĕ-ăt'ĭk) League, became very famous and continued for more than two centuries. It was formed for the protection and extension of commerce, and included more than eighty cities. It had fleets and armies and it commanded the respect of kings and emperors.

V. Italy

252. Divisions of Italy. — In the long past days when the power of Rome was at its height Italy was the most important country in the world. But the greatness of the land was gone. The character of the people had greatly changed. Great numbers of the old Roman families had died out, and Goths and Lombards and Normans had taken their places.

Italy was without any central government. The country was divided into a number of states, as the kingdom of Naples, the republics of Venice and of Florence, the Papal States, and the duchy of Milan. These had no connection with one another, they often fought with each other, and sometimes were fought over by the kings of France and Spain.

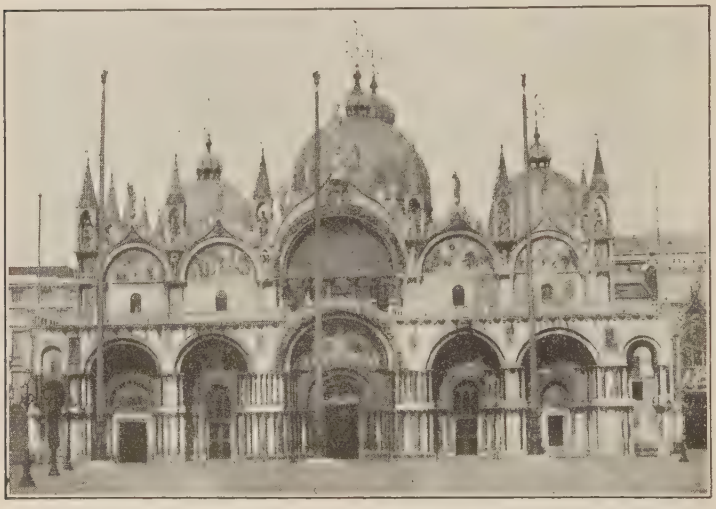
While England and France and Spain during the Middle Ages were slowly uniting into compact kingdoms, Italy, like Germany, remained divided until after the middle of the nineteenth century.

253. Italian Cities. — The want of a central government in Italy, as in Germany, made it easy for the cities to become and remain independent and self-governing. The most important of these cities, or city-states, were Venice, Florence, Genoa, and Milan.

Venice, built on low islands near the Adriatic coast, grew into a great power, and so continued for centuries. She had fleets and armies, controlled much territory, and her commerce, like that of Phœnicia of the ancient world, extended over all known

seas. Her ships brought wool from England and furs from the Black Sea. Venetian merchants in caravans traversed the weary deserts of Persia and China, returning with spices, silks, and precious stones.

The great rival of Venice was Genoa. The two cities became bitter enemies and were at war with each other at intervals for a



St. Mark's of Venice

This cathedral is in the Byzantine style. It is adorned with more than 500 marble columns, and is decorated inside and out with almost 46,000 square feet of mosaics in brilliant colors. Over the principal entrance are four horses in gilded bronze. They are supposed once to have adorned the triumphal arch of Nero, and afterwards that of Trajan. Constantine sent them to Constantinople, whence the Venetians brought them to Venice in 1204, after the fourth crusade (sec. 226). In 1797 they were taken to Paris by Napoleon, where they graced for a time the triumphal arch of the Carrousel (page 207). In 1815 they were restored to Venice. During the World War they were carried to Rome to save them from possible destruction by enemy airplanes, but after the war they were replaced on St. Mark's.

hundred years. Whenever their ships met on the sea they fought. In one of these ship-duels the Genoese vessel was commanded by Christopher Columbus, afterward the discoverer of America. After the two crews had fought for some time both

ships took fire. Many men were lost, but Columbus saved his life by swimming to shore, six miles away.

Florence also was an Italian city of much importance. The record of Florence in literature and the arts was for a time almost so great as to give it rank with Athens of ancient Greece (sec. 80). It was in this city that the Medici (mĕd′ē-chē) family arose and became one of the most famous ruling families of the Middle Ages.

The greatness of the city of Rome had long passed away, but in the middle of the fourteenth century a determined effort was made by Rienzi (rĭ-ĕn′zē), who took the title of tribune of the people, to restore the faded glory of the city on the Tiber. For years rival factions of the nobles had fought for supremacy. The popes no longer dwelt in the Eternal City. They had fled to France and taken up their abode at Avignon (ȧ-vē-nyôN′), where they remained most of the time for seventy years (1305–1377). This absence of the popes from Rome was known as the Babylonian Captivity.[1]

When the city was at the height of confusion and disorder, Rienzi made eloquent appeals to the people to remember their greatness, to awaken from their lethargy and deliver themselves from bondage. He was successful. He won the people's applause and was made ruler of Rome (1347). He drove the warring barons from the city, and attempted to unite all Italy under a republic. But his triumph was short-lived. Rienzi was killed in an uprising, and Rome relapsed into disorder.

VI. Formation of the Kingdom of Spain

254. Ferdinand and Isabella. — Most of the Visigoths, after capturing Rome in 410, had moved on westward and settled in Spain (sec. 190); three hundred years later they were conquered by the Saracens, Mohammedan invaders, who took possession of the country (sec. 204).

[1] Another cause of the removal of the popes to France was the triumph of Philip the Fair over the papacy (sec. 244). For many years the popes were under the influence of the French kings.

COURT OF THE LIONS IN THE ALHAMBRA

For 800 years the Mohammedans of Spain, who came to be called Moors, remained in that country; but they steadily lost ground. Little by little the growing states of Spain pushed the Moors farther south until, late in the Middle Ages, they occupied only a small section known as the kingdom of Granada (gra-nä′da).[1]

Two of the most important of the Christian states in Spain were Castile (kăs-tēl′), the largest of all, occupying the central part, and Aragon (ăr′a-gŏn), in the eastern part facing the Mediterranean toward Italy.

These states had remained independent for centuries, but in 1469 Ferdinand, who later became king of Aragon, married Isabella, heir to the throne of Castile. This marriage brought about the union of the two countries, Castile and Aragon, in 1479, and thus was formed the kingdom of Spain, destined to include the entire peninsula, except Portugal in the western part.

Isabella was a queen among women as well as queen of Spain. Tall and graceful, say the chronicles of the time, excelling in wisdom and virtue, she came as near being the perfect type of sovereign as any king or queen who ever graced a throne.

Soon after the union of Castile and Aragon there was order and good government such as Spain had never known. Thousands of highwaymen were severely dealt with, the castles of the robber knights were torn down, and for the first time in centuries the roads of Spain were safe to the unarmed traveler.

The one dark shadow on the reign of Ferdinand and Isabella was their introduction of the Inquisition, or Holy Office. The Inquisition, which had already been introduced into France and Italy, was a system of courts for the trial of heresy. Any one

[1] The Alham′bra, shown on the opposite page, was the most remarkable building in Granada. It was built at different times, being really a series of palaces, each with a separate entrance and an open court of its own surrounded by rooms. The Court of the Lions, the most beautiful of all, was begun in 1377. It is surrounded by an arcade of Moorish arches decorated with exquisite fretwork. The overflow water from the lion fountain in the center passes in runlets from the court to cool the surrounding rooms. Washington Irving lived in this palace for a time, while gathering material for his book *The Alhambra*.

whose belief did not strictly conform to the teachings of the church was subject to being condemned by this court. The penalties were banishment, imprisonment, and burning at the stake. In Spain the Inquisition at first bore most heavily upon the Jews. After two thousand of them had been burned to death and many others had suffered milder punishments, the Jews were expelled from the country; more than half a million were forced to leave Spain (1492).

255. **Conquest of Granada.** — The one spot in all Spain that was still under Moslem dominion was the little kingdom of Granada on the Mediterranean shore in the far south. The Moors were an industrious, frugal people. Their capital city, Granada, situated far up the mountain slope, 2000 feet above the sea, enjoyed perpetual spring, and was one of the richest and most beautiful cities in Europe. Here stood the Alhambra, the palace of the last of the Moorish kings, the ruins of which are among the most interesting landmarks of the Middle Ages.

Slowly and irresistibly, for hundreds of years, the Christians had driven the Moslems southward, and now, after Ferdinand and Isabella had restored order in their own dominions, they determined on the conquest of Granada.

After a war of ten years the kingdom of Granada was overthrown (1492). The cross replaced the crescent, and the banners of Castile and Aragon waved from the towers of the Alhambra. A few months later, within this same year, Spain sent out Christopher Columbus to the unknown West on the most famous of all sea voyages.

The Moors were permitted to remain in Spain for a hundred years longer, but the promise of the Spanish sovereigns that they should not be molested in their religion was broken, and many of them were burned at the stake.

VII. Scandinavians and Slavs

256. **Scandinavia.** — The two northern peninsulas extending in opposite directions, comprising Denmark, Sweden, and Nor-

way, are known as Scandinavia. The Scandinavians are a hardy, virile people of Teutonic stock. In the Middle Ages they were known as Danes or Northmen. They colonized Iceland and made many incursions into Central Europe, France, and England, where great numbers of them remained.

For centuries Sweden, Norway, and Denmark remained apart; but in 1397 at the Union of Calmar the three were united under one crown, each retaining its own government. The first to wear the triple crown was Queen Margaret of the house of Denmark. Half a century later Sweden broke away, while Norway and Denmark remained under one ruler.

257. Russia. — The Russians are the chief people in the Slavic branch of the Indo-Europeans. Until the ninth century they had only tribal governments, although occupying a large part of the land we now know as Russia. Rurik, a brave chieftain from Norway, then became the founder of the first royal dynasty in Russia. Under his successors, late in the tenth century, the Russians accepted the Orthodox Greek form of Christianity.

In the thirteenth century a great calamity befell the people of Russia. The Mongols or Tartars from Asia overran the country, conquered the people, and held them in bondage for more than two centuries. Their civilization was thus greatly retarded and not until modern times did Russia play a great part among the nations. The deliverer of Russia from the Tartar hordes was Ivan the Great (1462–1505), who reëstablished his nation on a firm and enduring basis.

258. Other Slavic Peoples. — Another important Slavic people are the Poles. The great Slav movement between the second and the sixth century resulted in the dispersion of the Poles over a large portion of Central Europe. The majority of them came to occupy the extensive region between Russia and Germany, bordering on the Baltic Sea. Polish history, however, before the tenth century is legendary. Late in the tenth century the Poles were converted to Christianity. Later in the Middle Ages Poland came to be a very extensive country, much larger than France.

Bohemia has been occupied by its present Slavic people since the sixth century. There were various tribes, under the common name of Czechs (chĕks). In the ninth century they embraced Christianity introduced from Germany. For many years Bohemia formed a state in the Holy Roman Empire and at one time it was one of the most powerful realms in Europe.

Three other Slavic peoples — the Serbs, the Croats, and the Slovenes (slo-vēnz′) — are together known as Jugo-Slavs (yoo′go-slävz) or South Slavs. The Serbs maintained a separate government since early in the Middle Ages, but their struggle for independence cost them more than a century of warfare. A Serbian empire, established by Stephen Dushan′ (1331–1355) embraced large parts of Macedonia and Greece; but it soon crumbled under the ravages of the Asiatic Turks.

The Croats came from the Carpathian mountain region in the seventh century. Early in the tenth century they won their independence from the Eastern Roman Emperor; but about two centuries later a large part of Croatia (kro-ā′shi-a), as their country was called, was annexed to Hungary. The Slovenes, like the Croats, came from the Carpathian region in the sixth or seventh century and made their home south of the Danube, but their land was annexed by Austria.

Questions and Topics. — I. Describe the form of government called feudalism (ch. XVIII). In what way did the use of gunpowder contribute to its downfall? the crusades? the growth of cities? What caused the decay of the cities of the Roman Empire? What caused the building of cities in the Middle Ages? What advantages has country life over city life? What advantages has city life over country life? Tell what you know about city building in Italy; in France. What was a guild?

II. From what peoples are the French descended? What famous treaty was made at Verdun? What part did Verdun play in the World War of 1914–1918? Write an essay on Saint Louis. Who was Philip the Fair, and what did he do for France?

III. What was the general course of the Hundred Years' War? What right had the English king to the lands of France? Is it ever desirable

that a country be governed by another of different race and language? What was the Black Death? Can such scourges be prevented at the present day? How? Under whose jurisdiction do such preventive measures come? Tell the story of Joan of Arc.

IV. How did the nation we call Germany first begin? Why did it not have a compact government? What can you say of the seven electors? Who were the Hapsburgs, and why do we give them special attention? Describe the gaining of independence of Switzerland. What was the importance of the Hanseatic League?

V. Name the important Italian cities of the Middle Ages. Why did Venice become an important commercial power? What city is favorably compared to ancient Athens and why? What had caused Rome to fall into decay? Tell the story of Rienzi. What important movement did he begin?

VI. What early races occupied Spain? Why was the marriage of Ferdinand and Isabella important? What do you think of the character of Isabella? Who were the Moors, and when did they gain a foothold in Spain? Write an essay on Granada and the Alhambra (see encyclopedia).

VII. Name and locate the Scandinavian countries. Would you expect the Scandinavians or the Spaniards to be more virile and progressive? Why? Why was Russia slow in becoming a great nation? What is the nature of the movement in that country known as Bolshevism? Name the important Slavic countries.

Events and Dates. — Growth of Cities. The Hundred Years' War, 1337–1453. Battle of Crécy, 1346. Battle of Poitiers, 1356. The Black Death, 1348. Joan of Arc, d. 1431. Rudolph, first Hapsburg to become emperor, elected, 1273. The battle of Sempach and Swiss independence, 1386. The Hanseatic League. Kingdom of Spain formed by union of Castile and Aragon, 1479. Conquest of Granada and discovery of America, 1492. Denmark, Norway, and Sweden united (Union of Calmar) 1397. Ivan the Great (1462–1505) delivers Russia from the Tartars.

For Further Reading. — Lodge, *The Close of the Middle Ages.* Adams, *Civilization during the Middle Ages.* Cheyney, *An Introduction to the Industrial and Social History of England.* Ogg, *Source Book in Medieval History.* Robinson's *Readings*, Vol. I.

CHAPTER XXII

CIVILIZATION AND PROGRESS DURING THE MIDDLE AGES

259. Why the Dark Ages. — A primitive or barbarous people may be strong and mature in body and fully developed in imagination and emotions while they are yet but children in intellect. No people is too stupid to learn a new language or to embrace a new religion. If we bear these facts in mind we can understand why Europe during the Middle Ages was so far behind ancient Greece and Rome in civilization.

A great part of Europe was overrun by the barbarous Teutonic tribes of the north. From the peoples they conquered they absorbed the Christian religion and many learned the language of Rome; but they were not mature enough in mind and thought to take advantage of the culture, the arts, the science, the inventions of the conquered Romans. In all these, however, they were sure to excel in the future, for two reasons: (1) They were a strong, manly, hardy race, even surpassing the Roman in this respect. (2) They embraced Christianity.

On these two great facts rested the future civilization of Europe. Had either of them been wanting, Europe would have made no such progress as she has made in the past thousand years.

I. Language and Literature

260. European Languages. — Many languages are spoken to-day in Europe. Those of western Europe may be divided into two great families — the Romance languages and the Teutonic languages.

The Romance (Roman) languages are those based on Latin. When the barbarians came down from the north they gradually

learned the speech of the people, that is, the Latin. But it was the spoken Latin of the common people, which differed considerably from the classical Latin as it was written. In the course of centuries the people's language differed more and more from the Latin, and the time came when the common people could not understand Latin at all.

A language which is only spoken changes more rapidly than a written language, and people who have little communication with one another will not long be of the same speech if the language is not written. Thus the people of France and those of Spain ceased to understand one another, though in both countries the language was derived from the Latin. In one country the spoken Latin gradually became the French language, and in the other it became Spanish.

Portugal, Italy, and Roumania also derived their languages from the Latin, and these five — French, Spanish, Portuguese, Italian, and Roumanian, are the Romance languages. All are based on the Latin and, though distinct, they greatly resemble one another.

We can imagine that if the printing press, railroads, and the telegraph had existed in those early times the Romance languages would not have come into existence. Latin would have remained supreme. We can imagine also that if it were not for the printing press and our means of rapid communication the United States and England would not continue to be of the same speech, nor even the widely-separated parts of our own country. Each would develop its own language, as the parts of Europe did in the Middle Ages.

The Teutonic languages are those derived from the speech of northern Europe, used since far back in prehistoric times. They are the German, Dutch, Flemish, Danish, Swedish, and English.[1]

[1] The English is made up of two languages; 1. the Anglo-Saxon, a Germanic tongue spoken in England before the Norman Conquest (1066), and (2) the Norman-French, brought over by the conquerors. These two slowly blended into one and formed the English language.

The Slavic languages of eastern Europe include Russian, Polish, Czech, Serb, Bulgarian, and others.

261. **Songs of the Troubadours; National Romances.** — The Romance languages were spoken for hundreds of years before they were written, and the same is true of the Teutonic and Slavic tongues. In all the countries of western Europe, even in Germany and England, books were written in Latin. But in the twelfth and thirteenth centuries, especially in southern France, songs of love

TROUBADOURS

From a twelfth century manuscript. These strolling musicians sang their songs to the accompaniment of the harp, lute, or other instruments. The second man from the right is carrying a lute, the man behind him a harp.

and chivalry were written in the people's tongue. The writers were of the knightly class and were known as the Troubadours (troo'ba-doorz). They carried their songs from court to court and sang them to the accompaniment of the lute. The most we know of the chivalry of the time comes to us through the songs of the Troubadours.

In the north the poets preferred to sing of arms and adventure. The hero of the national epic of France was Roland, who lost his life in Spain while fighting the battles of his master, Charlemagne.

The first great epic in the Spanish language told the story of the Cid, who thus became a national hero, though in real life he was a rapacious and cruel conqueror.

In Germany many lyrical songs were produced during the Middle Ages, but the most famous German poem was the epic that told the story of Siegfried (sēg'frēd). Siegfried was a prince of the north who made a long journey to Bur'gundy, that he might win the hand of the beautiful sister of the king of that country.

Of all the stories of the Middle Ages there is none more charming than the English romance of Arthur and his Knights of the Round Table. Arthur was supposed to have been king of Britain about the year 500, but it is not certain whether he was a real or only a mythical person. The many legends, the stories, and songs of Arthur were popular for centuries on the Continent as well as in England, and to this day they have not lost their charm. The great poem by Alfred Tennyson, *Idylls of the King*, is based on the story of Arthur.

262. Other Medieval Literature. — In addition to the lyrical songs and the legendary romances of the early period, each of the leading nations began to produce other literature of an enduring character, England and Italy taking the lead.

The first of the great English poets was Geoffrey Chaucer (1340–1400), who is called the Father of English Poetry. The greatest work of Chaucer is his *Canterbury Tales*. A company of thirty-two people, representing nearly all walks of English life, journey together on a pilgrimage to Canterbury. To beguile the time as they go along, the pilgrims tell tales to one another, and these are put into verse by the poet. With the spelling corrected to modern standards, these tales furnish delight and charm to modern readers, as they did to those of Chaucer's day.

The greatest of all Italian poets, Dan'te, belongs to the medieval period. Dante was born in 1265 of a Florentine family. His greatest poem, *The Divine Comedy*, the first great poem in the Italian language, places its author among the few great world-poets. There have been many English translations of *The Divine Comedy*.

II. The Universities and Education

263. Illiteracy of the Masses. — The great majority of the people during the Middle Ages were wholly without an education. They lived their simple life on their little farms as their fathers and grandfathers had done; they had their games and their festivals, they served their feudal landlords and paid heavy taxes, but they cared nothing for books and learning and knew little of the great world around them.

The age of printing had not yet come, books were few, and newspapers and magazines, such as we have in abundance, did not exist. But as time passed "Little Schools" were founded in many places for boys and girls. In these reading, writing, and a little music were taught. Larger schools, known as Latin schools, to which boys only were admitted, were established also. But on the whole only a small percentage of the people had the advantage of these schools.

264. The Universities and Student Life. — There are now in Europe many great seats of learning called universities. Most of them were founded in the Middle Ages, the first being about 1200. The traditions that Alfred the Great founded the University of Oxford and that Charlemagne founded the University of Paris are not based on fact, though both these great rulers were very friendly to education.

The University of Paris was chartered about 1200 by Philip Augustus (sec. 243), and Oxford dates from about the same time. Still earlier Paris had become a seat of learning, especially with the coming of Ab'elard. A little later than 1100 Abelard came to Paris, as a student. He soon surpassed his teachers as a debater and lecturer. At the age of thirty-six he was the most famous teacher in Europe, and thousands of students from all sections attended his classes. But the great teacher's life was embittered by an unfortunate love affair and by his being persecuted for heresy.

In many other cities, as Toulouse (to͞o-lo͞oz′) and Orleans in

France, Cambridge in England, Rome and Naples in Italy, Prague in Bohemia, and Cologne in Germany, universities grew up, usually in connection with church schools or monasteries. In them were taught law and theology, philosophy, and a little science. The Latin language was employed in all of them. At Paris a student was punished if he used the French language.

The students sat on straw-covered floors, devoid of benches or seats of any sort, and listened to the professor expounding Aristotle (sec. 91) or some other ancient writer. They made no pretense of working out problems for themselves.

Student life was wild and rough, and many a fight took place between students and the people of the town. The "rushes" and "hazing" of some of our colleges are derived from the practices of the Middle Ages.

III. Science and Superstitions

265. Study and Practice of Medicine. — The study of the natural sciences was not encouraged in the Middle Ages. The people seemed to feel that they had knowledge enough from the past, and made little effort to investigate. Studies now common with us, such as botany, geography, and even history, had no place in the schools of those times. There was a feeling that as nature was the work of God, it was irreverent for man to be too inquisitive about her affairs.

There was some study of medicine, in various universities, but the science of medicine was exceedingly primitive and crude. Many remedies were supposed to be effective because nauseating. An English physician traveled about the country selling a medicine made of pulverized frogs. He wrote a book on the practice of medicine in which he refers to certain "disagreeable diseases," that is, light, self-curing diseases that bring no revenue to the doctor. There were three classes of medical men, — the regular physician, the surgeon, and the barber. A barber was permitted to treat bruises and minor ailments only.

All through the Middle Ages the practice of medicine was mixed with astrology. The doctors as well as the people believed that the position of the moon, the movements of the stars, and even the hour of the day, affected the body. It was also believed that the touching of the relics of the saints brought more cures than medicine, and for this and other reasons the physicians were held in low repute.

Before the time of the Black Death (1348) sanitary measures and the study of the causes of disease were almost unknown. Epidemics were thought to be " visitations " of divine displeasure, or perchance buffetings from Satan. A pestilence might be caused by a conjunction of two planets, or some other phenomenon of the skies. Sometimes it was believed that the Jews, the lepers, or the insane poisoned the water, and these hapless people were persecuted to death in consequence. The theory that disease arose from natural causes that might be discovered and removed was denounced as irreligious, as " an attempt to baffle the divine judgment."

Such ideas prevailed for several centuries, but after the time of the Black Death men began to clean streets, to filter water, and to study the causes of disease. From that time to the present medical science has made steady progress. The drugs and the knowledge of medicine brought from Arabia through the crusades (sec. 228) aided greatly in furthering medical science.

266. **Fantastic Beliefs and Superstitions.** — Many absurd and fantastic beliefs prevailed throughout the Middle Ages and were accepted even by learned men. It was believed, for example, that the body of an eagle was so hot that its eggs would be destroyed by the heat before hatching unless cold stones were mixed among them. The salamander, on the other hand, was so cold of body that fire could not burn it. It occurred to no one to examine and see if these things were true.

Magicians and sorcerers played on the credulity of the people, and when a real thinker and true scientist arose he was apt to be mistaken for one of these charlatans. Roger Bacon of England

was one of the greatest thinkers in the world's history; but he was accused of employing black magic, and in consequence he spent many years in prison.

No people perhaps has ever been free from superstition. Its prevalence in the Middle Ages was especially notable. There was no lack of belief in phantoms and prodigies and visions, in bloody stars and fiery dragons in the sky.

No story was more widely accepted as truth than that of the Wandering Jew, first told in the thirteenth century by a crusader returning from the Holy Land. In brief it is this: A Jew named Joseph Cartaph'ilus was a doorkeeper to Pontius Pilate. His age was thirty years. When Jesus was being led to Calvary to be crucified he stopped for a moment's rest at the door of Cartaphilus, but the Jew struck him and bade him move on. Jesus turned to him and said, "I go, but thou shalt tarry till I come." The Jew thus sentenced to await the second coming of Christ became a wanderer over the world. He was pictured as an aged man with flowing white beard and downcast eyes. He was often seen to weep, but never to smile. For ages and ages he traversed the countries of Europe on foot, and was seen now and then in towns and villages. He could not die; he must await the coming of Christ. Sometimes he attended church services and at the mention of the name of Jesus he would beat his breast and burst into tears.

IV. Discoveries and Explorations

267. Geographical Knowledge; Marco Polo. — If people are ignorant and contented with their ignorance, there is little hope of their improvement. The contentment is worse than the ignorance.

In our age there is an intense desire to explore all lines of human knowledge, and this fact more than any other places us far in advance of the people of the Middle Ages. The men of that day were full of misinformation, much of which they could have corrected had they chosen to investigate, but they were too well contented with their knowledge to do so.

About the great globe on which they lived their knowledge was meager. China and Japan, with which a few of their merchants traded, were like a far-off dreamland. The Atlantic Ocean had no known boundary on the west, and Africa stretched on and on to the southward beyond all human knowledge.

Late in the thirteenth century Europe was partly awakened by the book of Marco Polo, an Italian. As a boy he had accompanied his father to the kingdom of Cathay' (China). Here he remained for more than twenty years, and on his return to Europe he wrote a book describing the wonders of the far East. Polo's book served to rouse the European mind to some desire to study geography and to explore the unknown.

268. Great Navigators. — More than a hundred years passed after the time of Marco Polo before the age of navigation and discovery was ushered in. One of the most progressive men of the age in promoting geographical knowledge was Prince Henry the Navigator, of Portugal (d. 1460), who spent forty-eight years of his life promoting a better knowledge of the seas.

The mariner's compass had come into general use. This little instrument with its magnetic needle pointing ever northward enabled the mariner to know directions, however cloudy or foggy the weather.

Within half a century after the death of Prince Henry four or five navigators and discoverers made immortal names for themselves by penetrating far into the Sea of Darkness, as the Atlantic Ocean was called. By these voyages were dispelled many fantastic popular beliefs that still clung in the medieval mind. The theory that the earth is a globe had been accepted by many men of education, but even some of them believed that the opposite or " under " side of the earth was uninhabitable, for men could not walk with their heads downward. It was thought that since the earth sloped downward no ship would be able to return if it ventured too far down the slope. And it was thought, too, that under the tropics the sea boiled with fury and no life was possible in those hot regions.

Among the navigators of the time one who will ever head the list is Christopher Columbus. The story of the great voyage across the Atlantic, in which Columbus, searching for a new route to Asia, discovered a new world hitherto unknown to Europe, is too well known to American pupils to need repeating here; and the same is true of the stories of John Cabot of England and of Americus Vespucius, whose name was given to the great new double continent of the West.

Before the discovery of America Bartholomeu Dias (dē'äsh) had made a great voyage down the African coast, around the Cape of Good Hope, and some hundred miles into the Indian Ocean (1487). Eleven years later Vasco da Gama (gä'mä), taking the same route, crossed the Indian Ocean and reached India. These voyages disclosed an all-water route to the far East.

Far greater than the voyages of Dias and Da Gama was that of Ferdinand Magellan (ma-jĕl'an). With five small ships and two hundred men this dauntless seaman set forth on the stormy Atlantic (1519). From Spain he sailed southwest around the southern point of South America, through the strait that bears his name, and swung out into the greatest of all oceans. So tranquil and calm was this vast body of water that Magellan called it the Pacific, which means peaceful. Three years after starting, the survivors of the crew returned to Spain, — but not the five ships and two hundred men. There were but eighteen men and one little vessel, the rest, including Magellan himself, having perished.

The voyage of Magellan was one of the greatest in history. It dispelled forever the old ideas of the form and size of the earth. It gave to the world a more accurate geographical knowledge than anything else had ever done.

V. The Renaissance; Art and Architecture

269. Revival of Learning. — The word Renaissance means re-birth. It is applied to the general awakening of Europe in the

latter part of the Middle Ages to higher aspirations and greater desire for learning. The impulse to make voyages and discoveries was a result of the Renaissance; as was also the new spirit in art and science and literature. One of the indirect causes of the Renaissance, as noted on a preceding page (sec. 228), was the impetus given European thought and culture by the crusades.

Before this awakening the study of science was discouraged, the classic literature of ancient Greece and Rome was utterly neglected, the beauties of nature were not appreciated. The spirit of the Middle Ages led earnest men to flee from the turmoils of the world, to shut themselves up in dismal cloisters, and spend their days in self-inflicted hardship and penitential prayer.

The Renaissance awakened men to the joy of living, to placing a value on life as a divine gift. It inspired one to cultivate art, to study nature, and to make the best of one's talents.

Through the study of nature were born the natural sciences, and these again brought about useful inventions and led to the wonderful revelations of Coper'nicus.[1] With the Renaissance was born the spirit of progress. It ushered in the beginning of modern times. It infused into Western Europe the wonderful energy, the spirit of inquiry on which the progress of modern times is based.

270. Leaders of the Renaissance. — The Renaissance had its beginning in Italy. From that country it spread into Spain, France, Germany, and England.

As a pioneer in the revival of learning, Pe'trarch, the Italian poet (1304–1374), holds the highest place. Though himself a famous poet, Petrarch's greatest work was in the line of awakening interest in the beauties of Greek and Latin literature. He searched in old libraries and musty garrets for long-forgotten

[1] Copernicus (1473–1543), a Polish astronomer, published the theory of the solar system that bears his name, — that the sun is fixed in the sky and that the earth is one of its family of planets revolving round it. Copernicus deferred announcing his theory for thirty-six years, fearing he would be persecuted for heresy. Galile'o, an Italian scientist, was afterward imprisoned for accepting the Copernican theory.

manuscripts, the works of Homer and Cicero and many others. He led hundreds of students to a love of these ancient classics.

Petrarch was an intense lover of nature, the first man perhaps, says one writer, in hundreds of years to climb a mountain for the love of the journey. He has been called the first modern man. The practice of teaching the Greek and Latin classics in our colleges and universities had its beginning in the influence of Petrarch.

A century or more after the time of Petrarch the Renaissance made its way beyond the Alps and spread to the northern countries. One of the first to be named in this connection is Erasmus (ē-răz'mus) of Rotterdam, who moved about and made himself at home wherever he could find congenial friends. Erasmus was a great scholar and an elegant writer. He was a merciless critic of evils in the church. In his most popular book, *The Praise of Folly*, he scores the fine-spun theories of theologians, the gluttony and corruption of priests and monks, and the superstitious attitude of common people towards saints and images.

In England the leader of the Renaissance was John Col'et of Oxford University. After a sojourn in Italy, where he sat at the feet of the greatest scholars of his time, he returned to England full of enthusiasm for the new learning. His lectures attracted wide attention, and among his admirers was Sir Thomas More. Even Erasmus, attracted by the fame of Colet, went to England, and these three, Colet, More, and Erasmus, labored together for the advance of education.

271. Revival of Art; Michelangelo.[1] — There was a wonderful outburst of genius in Italy as a result of the Renaissance. It found expression in painting, sculpture, and architecture. Only a few of the great artists can be noticed here.

[1] Pope Julius II, a patron of the arts, gathered about him the famous trio, Bramante (brä-măn'tā) the architect of St. Peters, Michelangelo (mī-kĕl-ăn'je-lō), and Raph'ael, all of whom are present in the group pictured in the frontispiece of this book, which is from a painting in the Corcoran Gallery of Art, Washington, D.C. The pope is seated on an armchair with Bramante and Raphael at his left. Michelangelo stands beside the lady. The old Greek statue of Apollo Belvedere was unearthed near Rome in the fifteenth century. It is now in the Vatican.

At the head of the list is the name of Michelangelo (1475–1564). As an artist, a sculptor, an architect, and a poet he stands high in the class of immortals, but his chief joy was in sculpture. If any man in history ranks with Phidias (sec. 82) as a sculptor, it is Michelangelo.

Born in Florence of poor parents, Michelangelo as a boy showed such indications of talent that he was invited to make his home in the palace and sit at the table of the governor of that city. At the age of twenty he went to Rome and was soon in the employ of the pope. He lived to the great age of eighty-nine, but was never married. So devoted was he to the arts that as he grew older he became unsocial and lonely.

The most famous of his works in sculpture are his statues of Moses[1] and David. In architecture the world is indebted to him for the wonderful dome of St. Peter's cathedral at Rome, while the frescoing of the Sistine (sĭs'tēn) Chapel with its four hundred figures displays his skill as a painter. "The Last Judgment," which Michelangelo painted after he was sixty years old, is one of the most famous pictures in existence.

Another great product of the Italian Renaissance was Raphael (1483–1520), whose fame is as enduring as that of Michelangelo. Raphael is best known by the "Sistine Madonna" (Virgin and Child), which through its millions of reproductions is familiar to all.

Leonardo da Vinci (vēn'chē, 1452–1519) must be ranked with the two great artists mentioned above. He was even more versatile than Michelangelo. He was not only an artist of the first rank; he was also a sculptor, an architect, an engineer, a musician, a scientist, and a philosopher. In every one of these professions he ranked among the greatest of his time. Some writers pro-

[1] The statue of Moses pictured on the opposite page was wrought in marble. It was ordered by Pope Julius II, for his tomb in Rome. Moses is supposed to have just come down from Mt. Sinai, to find the Israelites worshiping the golden calf. His right hand clasps the tables of the law, and he sits, the incarnation of majestic indignation and menace.

STATUE OF MOSES, BY MICHELANGELO

MONA LISA, BY LEONARDO DA VINCI

nounce him the greatest man that ever lived. Da Vinci's best-known painting is "Mona Lisa" (mō′nä lē′zä), now in Paris.[1] Art critics pronounce this the finest portrait ever painted.

272. Great Cathedrals. — A cathedral is the chief church of a bishop's diocese, and is usually large and of beautiful architectural finish. The Middle Ages produced many stone castles (sec. 215), the fortresses and homes of the nobility. But the cathedral was a place of public worship, and its architectural beauty far surpassed that of a castle. In many of the cathedrals the lofty spires and the wonderful vistas of arches and pillars astound the beholder with their beauty and grandeur.

Whatever may be said of the backwardness of the Middle Ages in most respects, in this one regard, architecture, that period equaled any other period in the world's history. One reason is that the art of producing fine buildings was especially encouraged by the church.

In many cities in Europe are found great cathedrals. Nearly all of them were erected, or at least begun, in the Middle Ages. Some of them were hundreds of years in building. A few of the cities having grand cathedrals are Venice (page 292) and Milan in Italy, Ulm and Cologne in Germany, Rheims (pages 287–288) and Rouen (rwäN) in France, Canterbury (page 386), Lincoln, and York in England.

273. Invention of Printing. — Of all the products of the Renaissance the invention of printing stands among the most useful. As late as the middle of the fifteenth century books were made by hand. A long and tedious process it was to write out a book with a pen. Newspapers and magazines did not exist, and the common people never learned to read.

[1] In Mona Lisa, whose portrait is shown on the opposite page, the artist found a sitter whose face and smile possessed to a singular degree the haunting enigmatic charm in which he delighted. He is said to have worked at her portrait for four years, causing music to be played during the sittings, that the rapt expression might not fade from her face. The picture was bought by King Francis I of France. It was stolen from the Louvre in 1911, but was found in Florence and restored to the Louvre in 1914.

The invention of printing from movable type about 1450 is ascribed to John Gutenberg (gōō'ten-bĕrĸ), of Mainz (mīnts), Germany. Within half a century Europe could boast more than a thousand printing presses. Books were printed in many languages, libraries were established in many towns. Learning was no longer confined to a favored few. Thousands of people learned to read and a great step had been taken toward the general education of the masses.

VI. Summary of the Middle Ages

274. We have now come to the end of the period, covering a thousand years of the world's life, often called the Middle Ages. A backward glance will remind us of the panorama of the nations in their birth-struggle.

We see first the tottering, crumbling Roman Empire, which in the days of its glory had governed the world. On its ruins are founded the nations of Europe as we know them to-day. The innumerable Teutonic tribes of the north, which Cæsar had forced back to their native haunts, now pour in torrential volumes over the Alps, the Apennines, and the Pyrenees. The Vandals find a lodgment in North Africa and the Visigoths in Spain. The Lombards occupy northern Italy, and the Franks make a permanent home for themselves in Gaul.

Then begins a long period of darkness, with a commingling of races and languages and customs, a period of turmoil and disorder and ignorance, but a period of longing of a virile people for light and opportunity.

The youthful nations beat back the murderous Huns, dealing them a finishing blow on the plains of Chalons. But later from the East comes a still more menacing foe. A new religion, antagonistic to Christianity, comes out of Arabia with its motto to make converts by the edge of the sword. In its unrestrained fanaticism it overwhelms Mesopotamia and Persia; it subdues the Holy Land that had given to the world the Bible and the

religion of Jesus; it sweeps westward and embraces all North African lands, until the crescent extends from the Euphrates Valley to the Strait of Gibraltar. Spain falls beneath the tread of the Moslem hordes, and the fate of Christian Europe trembles in the balance. But at the battle of Tours the invaders recoil under the blows of Charles Martel and Europe is saved.

The centuries pass. Charlemagne builds a great empire and it crumbles away. Europe is divided into thousands of feudal manors and for hundreds of years the knight of chivalry overshadows the king as well as the common man. But at length a little gunpowder reduces men to the same level on the field of battle, while the invention of printing serves to equalize them in other walks of life. A new light has dawned, a new spirit takes hold of the European mind. Italy takes the lead in the great awakening which we call the Renaissance; she becomes the teacher of Europe; she does for the other nations what Greece had done for her fifteen hundred years before.

At length feudalism and knighthood fall before the rising kingdoms; at the end of the Middle Ages the absolute monarch holds the center of the stage in the great drama; and so he will for three hundred years; but in time he too must give place to a mightier power, the power of the people, as we shall see in the following chapters.

Questions and Topics. — I. What is the reason for comparing primitive peoples to children? Why can a primitive people learn a language or a religion easier than science? What two facts made a high grade of civilization in Europe certain? Which are the Romance languages, and why so called? the Teutonic languages? the Slavic languages? Out of what did the English language develop? Why do we say that an unwritten language changes more rapidly than one that is written? Who were the troubadours? Tell the story of Siegfried; of King Arthur. Tell something of the writings of Chaucer; of Dante.

II. State briefly the condition of the schools and of education during the Middle Ages. What is a university, and how does it differ from a college? How does a college differ from an academy? from

a high school? Tell how the great universities of Europe were founded, and name the important ones.

III. What was the condition of the study of science in the Middle Ages? How does science differ from art? What persons were permitted to practice medicine during this period? How did the practice of medicine of the period differ from the practice of medicine today? How was it affected by the crusades? Write a brief theme on Roger Bacon and his contributions to science (see encyclopedia).

IV. Can you explain why contentment is worse than ignorance? Who was Marco Polo and what did his writings do for Europe? Name some of the achievements of the great discoverers.

V. What was the Renaissance and what did it do for Europe? What can you tell of the life of Petrarch? of Erasmus? of Colet? In what ways can we enjoy nature? Discuss the work of Michelangelo. With what Greek sculptor is he compared, and why? What can you tell of Raphael? of Leonardo da Vinci? Write an essay on cathedrals. What result did the invention of printing have on education and progress? Explain how a book was produced before Gutenberg's invention. Compare this with the present method. What is meant by the "cylinder press"? When and by whom was it invented? Have you seen a modern printing press work?

VI. Give a brief summary of the Middle Ages. Do you see any marks of progress between the beginning of the age and the end?

Events and Dates. — Birth of Dante, 1265; of Chaucer, 1340. Founding of the universities of Oxford and Paris, about 1200. Petrarch, 1304–1374. Michelangelo, 1475–1564. Raphael, 1483–1520. Da Vinci, 1452–1519. Invention of printing, about 1450.

For Further Reading. — Bateson, *Medieval England* (Story of the Nations series). Baniard, *Companion to English History* (essays by various writers). Ingram, *History of Slavery and Serfdom.* Henderson, *History of Germany in the Middle Ages.* Adams, *Civilization during the Middle Ages.* Ogg's *Source Book of Medieval History.* Robinson's *Readings in European History*, I, ch. XVIII.

WORLD CHRONOLOGY

NOTE. — Only the most important dates are here given. Dates pertaining to American history (except a few of world importance), and to many of the great figures in art, literature, and other lines of achievement are omitted. Those of greatest importance in this table are printed in heavy-faced type.

DATES B.C.

4241 Egyptian calendar devised.
About 3000–2700 Age of the Egyptian pyramid builders.
About 2100 Hammurabi makes Babylon supreme in the Euphrates Valley.
About 1900 Abraham founds the Hebrew nation.
About 1200–606 Supremacy of Assyria.
About 1100 (?) Trojan War.
About 1050 David becomes king of Palestine.
776 First Greek Olympiad.
753 Founding of Rome (legendary).
722 First captivity of the Jews.
606 Fall of Nineveh.
594 Solon frames an Athenian law code.
586 Jews carried to Babylon.
558 Cyrus founds the Persian Empire.
490 Battle of Marathon.
480 Battles of Thermopylæ and Salamis.
429 Death of Pericles.
404 Athens surrenders to Sparta.
400 Retreat of the Ten Thousand under Xenophon.
399 Death of Socrates.
390 Rome captured by the Gauls.
331 Battle of Arbela.
323 Death of Alexander the Great.
322 Death of Aristotle and of Demosthenes.
290 Romans conquer the Samnites.
264–241 First Punic War.
218–201 Second Punic War.
216 Battle of Cannæ.
207 Battle of the Metaurus.
202 Defeat of Hannibal at Zama.
149–146 Third Punic War.
146 Destruction of Carthage and of Corinth.
133–121 Tiberius and Gaius Gracchus attempt Roman reforms.
106 Birth of Cicero.
63 Palestine conquered by Pompey becomes Roman province. Catiline's Conspiracy.
58–50 Cæsar conquers Gaul.
44 Assassination of Julius Cæsar.
31 Battle of Actium.
27 Augustus first Roman emperor.
4 Birth of Jesus Christ.

DATES A.D.

9 Roman legions defeated by Arminius.
64 Burning of Rome and persecution of Christians under Nero.
70 Jerusalem destroyed by Titus.
79 Destruction of Herculaneum and Pompeii by eruption of Vesuvius.
161–180 Marcus Aurelius emperor.
284–305 Diocletian emperor.
312–337 Constantine the Great, first Christian emperor.
325 Council of Nicæa.
378 Battle of Adrianople.
410 Rome taken by Goths under Alaric.
449 Beginning of the Anglo-Saxon conquest of Britain.
451 Attila and the Huns defeated at battle of Chalons.
455 Rome plundered by the Vandals under Genseric.
476 "Fall" of the Roman Empire of the West.
481–511 Reign of Clovis.
534 Vandal kingdom overthrown by Belisarius.
565 Death of Emperor Justinian.
568 Lombards invade Italy.
590–604 Gregory the Great pope.
597 Augustine introduces Christianity into England.
622 The Hegira (Mohammed's flight from Mecca).
711–714 Conquest of Spain by the Saracens.
732 Saracens defeated by Charles Martel in battle of Tours.
754 Pepin grants the Pope temporal power. Death of Saint Boniface, apostle to Germany.
768–814 Reign of Charlemagne.
800 Charlemagne crowned emperor (Christmas Day).
827 Kingdom of England founded by Egbert.
843 Treaty of Verdun.
871–901 Reign of Alfred the Great.
936–973 Reign of Otto the Great.
1016 Canute becomes king of England.
1066 Battle of Hastings.
1073–1085 Gregory VII (Hildebrand) pope.
1096–1099 First crusade.
1189–1199 Reign of Richard Cœur de Lion.
1198–1216 Innocent III pope.
1215 Magna Charta signed at Runnymede.
1265 First English Parliament. Birth of Dante.
1270 Last crusade. Death of Louis IX of France.
1346 Battle of Crécy. First use of gunpowder in war.
1348 The Black Death.
1356 Battle of Poitiers.
1381 Wat Tyler Insurrection.
1386 Battle of Sempach.
1397 Union of Calmar, — Denmark, Sweden, and Norway united.
1414 Council of Constance.
1415 Battle of Agincourt. John Hus burned at the stake.
1431 Joan of Arc burned at the stake.
About 1450 Invention of printing from movable type by Gutenberg.

1453 Constantinople taken by the Turks. Close of the Hundred Years' War.
1455–1485 Wars of the Roses.
1462–1505 Reign of Ivan the Great of Russia.
1483 Birth of Martin Luther.
1492 America discovered by Columbus. Conquest of Granada and unification of Spain.
1517 Beginning of the Reformation.
1519 Charles V becomes emperor. Death of Leonardo da Vinci.
1520 Death of Raphael.
1521 Diet of Worms.
1530 Augsburg Confession.
1534 England breaks with the Roman Church. Loyola founds the Order of Jesuits.
1543 Copernicus publishes his theory of the solar system.
1555 Peace of Augsburg.
1558–1603 Reign of Elizabeth.
1564 Birth of Shakespeare. Death of Michelangelo.
1571 Defeat of the Turks at the naval battle of Lepanto.
1572 Massacre of St. Bartholomew.
1579 Founding of the Dutch Republic by William the Silent.
1588 Defeat of the Spanish Armada.
1598 Edict of Nantes.
1607 English settle Jamestown.
1611 Authorized version of the English Bible.
1616 Death of Shakespeare and of the Spanish author Cervantes.
1618–1648 Thirty Years' War.
1628 Petition of Right.
1632 Battle of Lützen. Death of Gustavus Adolphus.
1642 Death of Richelieu.
1642–1649 Civil War in England.
1643–1715 Reign of Louis XIV.
1648 Treaty of Westphalia.
1653–1658 Cromwell Lord Protector.
1660 Restoration of Charles II.
1666 Great fire in London.
1674 Death of Milton.
1685 Revocation of the Edict of Nantes.
1687 Newton publishes his theory of gravitation.
1688 Revolution in England. James II succeeded by William III.
1689 Bill of Rights.
1689–1725 Reign of Peter the Great.
1690 Battle of the Boyne.
1692 Battle of La Hogue.
1701 Prussia becomes a kingdom.
1702–1713 War of the Spanish Succession.
1703 Founding of St. Petersburg, now Petrograd.
1707 Union of England and Scotland as the kingdom of Great Britain.
1709 Battle of Poltava.
1713 Peace of Utrecht.
1740–1786 Reign of Frederick the Great.
1756–1763 Seven Years' War.
1762–1796 Reign of Catherine the Great.

1757 Battle of Plassey, India.
About 1770 Invention of the steam engine.
1772 First Partition of Poland.
1775–1783 American Revolution.
1789 French Revolution begins.
1791 Death of Mirabeau.
1792 First French Republic.
1793 King Louis XVI beheaded. Reign of Terror. Second Partition of Poland.
1795 Third Partition of Poland.
1800 Union of Ireland with Great Britain.
1804 Napoleon I crowned emperor of France.
1805 Battle of Trafalgar. Battle of Austerlitz.
1815 Battle of Waterloo. Congress of Vienna.
1823 Monroe Doctrine promulgated.
1829 Greece wins independence.
1830 Second Revolution in France. Belgium independent.
1832 Reform in the British Parliament.
About 1840 Morse invents the electric telegraph.
1837–1901 Reign of Victoria.
1846 Repeal of English corn laws.
1848 Third Revolution in France. Second French Republic.
1848–1916 Reign of Francis Joseph.
1852 Louis Napoleon becomes emperor of France.
1854 Commercial treaty between the United States and Japan.
1854–1856 Crimean War.
1857 Great Mutiny in India.
1858 First Atlantic submarine cable laid.
1859–1860 Most of Italy united under the leadership of Cavour; other parts acquired in 1866, 1870, and 1918.
1864 Defeat of Denmark by Prussia and Austria.
1866 Seven Weeks' War. Prussia defeats Austria.
1867 Dominion of Canada established. Fall of French dominion in Mexico. Second Reform in British Parliament.
1869 Suez Canal completed.
1870–1871 Franco-Prussian War.
1870 Third French Republic. Vatican Council at Rome.
1871 German Empire founded.
1875 Great Britain acquires control of the Suez Canal. New French constitution adopted.
1876 Invention of the telephone.
1878 Congress of Berlin.
1881 Assassination of Tsar Alexander II.
1882 Great Britain acquires control of Egypt.
1882 Italy joins Germany and Austria in forming the Triple Alliance.
1890 Resignation of Bismarck.
1892 Death of Tennyson.
1893 Gladstone's Irish Home Rule bill defeated in the House of Lords.
1894 War between China and Japan.
1895 Kiel Canal opened. Discovery of X rays, by Röntgen.
1896 Revival of the Olympic games. Turkish massacres in Armenia.
1898 War between the United States and Spain. Death of Gladstone. Discovery of radium, by the Curies.

1899 First Hague Conference.
1899–1902 Boer War in South Africa.
1900 Boxer uprising in China.
1901 Federal Commonwealth of Australia formed.
1902 Alliance between Great Britain and Japan.
1904–1905 War between Russia and Japan.
1905 Separation of church and state in France. Uprising in Russia. Moroccan conference at Algeciras. Separation of Norway from Sweden. First long flights of the Wright airplane.
1907 Second Hague Conference. Wireless communication across the Atlantic established.
1908 Austria-Hungary annexes Bosnia and Herzegovina.
1909 Abdul-Hamid, Turkish sultan, deposed. South African Union bill and Irish land bill pass the British Parliament.
1910 Japan annexes Korea.
1911 Act limiting Lords' veto power passed by British Parliament. Revolution in China.
1911–1912 War between Italy and Turkey.
1912 China becomes a republic. Italy annexes Tripoli. Balkan War — Greece, Bulgaria, Serbia, and Montenegro against Turkey. Peace May 30, 1913.
1913 Second Balkan War.
1914 June 28. Assassination of the Austrian Archduke Francis Ferdinand.
July 28. Austria declares war on Serbia.
Aug. 1. Germany declares war on Russia.
Aug. 3. Germany declares war on France.
Aug. 4. Great Britain declares war on Germany.
Aug. 15. Panama Canal opened.
Aug. 23. Japan enters the war.
Sept. 6–10. Battle of the Marne.
Nov. 3. Turkey enters the war.
1915 Feb.–Aug. Allied attack on the Dardanelles.
May 7. Sinking of the *Lusitania*.
May 23. Italy enters the war.
Aug. 5. Germans capture Warsaw.
Oct. 14. Bulgaria enters the war.
1916 **Feb. 21.** Battle of Verdun begins.
May 31. Naval battle of Jutland.
Aug. 27. Roumania enters the war.
Dec. 6. David Lloyd George succeeds Asquith as British premier.
1917 Feb. 1. Ruthless submarine campaign begins.
March 11. Bagdad captured by the British.
March 11–15. Russian Revolution; Tsar Nicholas II abdicates.
April 6. United States declares war on Germany.
Oct. 14. Great Austro-German drive in northern Italy begins.
Nov. 7. Russian Bolsheviki seize Petrograd and depose Kerensky.
Dec. 10. Jerusalem surrenders to the British.
Dec. 7. United States declares war on Austria-Hungary.
1918 March 3. Brest-Litovsk treaty between Germany and Russia.
March 21. Great German drive begins on Western Front.
March 29. General Foch appointed commander of all the Allied armies.
July 18. Allied counter-offensive begins on Western Front.
Sept. 12. Americans take the St. Mihiel salient.

1918 Sept. 26. Beginning of the Meuse-Argonne battle.
Sept. 29. Surrender of Bulgaria.
Oct. 31. Surrender of Turkey.
Nov. 4. Armistice with Austria.
Nov. 11. Armistice with Germany.
The war resulted in establishing Poland, Czechoslovakia, Jugoslavia, Finland, and other new nations.

1919 June 28. Peace treaty with Germany signed at Versailles.

1920 Jan. 10. Treaty with Germany put into effect.
Sept.-Oct. Great victory of the Poles in repelling Bolshevist invasion.
Nov. 15. First meeting of the Assembly of the League of Nations. Membership increased from 41 nations in 1920 to 52 in 1922.

1921 Nov. 12. Meeting of the Washington Arms Conference.
Dec. Treaty for Irish Free State.

1922 Sept. Defeat of the Greek army by the Turks; burning of Smyrna; deposition of Constantine of Greece.
Oct. Resignation of Lloyd George as Prime Minister.
Fascisti assume control of Italy.
Nov. 15. British parliamentary election; supports Andrew Bonar Law as Prime Minister.

1923 Jan. 11. Occupation of the Ruhr Valley by French and Belgian troops.
May 22. Stanley Baldwin succeeds Law as British Prime Minister.
Dec. J. Ramsay MacDonald succeeds Baldwin as British Prime Minister.

1924 Aug. The London Conference adopts the Dawes Plan for German reparations.
Oct. British election; defeat of the Labor party by the Conservatives. Baldwin succeeds MacDonald as Premier.

1925 Oct. Treaty of Locarno.

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Diacritic marks: ā as in *late*; a̱ as in *senate*; ă as in *fat*; ä as in *far*; á as in *last*; â as in *care*; ạ as in *fall*; ē as in *me*; ȩ̄ as in *return*; ĕ as in *met, berry*; ē as in *over, term*; ī as in *ice*; ĭ as in *tin*; K, German *ch*; N, the French nasal; ō as in *note*; ō̱ as in *obey*; ŏ as in *not*; ô as in *for*; ŏ̱ as in *soft*; o͞o as in *food*; o̱͞o as in *good*; ū as in *tune*; ū̱ as in *unite*; ŭ as in *nut*; û as in *fur*; ü, French *u*; ȳ as in *my*; y̆ as in *lady*.

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